



M. V. Frauche Sculp.

EDVARDUS LAKE.
S.T.P.



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SIXTEEN
SERMONS

Preached upon
Several Occasions:

BY *K*
EDWARD LAKE, D.D.

Late Rector of the United Parishes of
S. Mary Hill, and S. Andrew Hubbard.

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SECRET

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Most Excellent Majesty



EDWARD

By His Majesty's Command

John Wilson Croker

Secretary of State

and Treasurer of the Navy

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TO THE
QUEEN's

Most Excellent Majesty:

May it please Your Majesty,

THE Author of these Sermons having had the Honour to instruct both Your Majesty, and Your Royal Sister, of Happy and ever Glorious Memory, in the Principles of Religion; and to be Chaplain

DEDICATION.

lain to You both; and having for many Years discharged himself in the Pulpit with general Approbation: I have been much importuned to publish some of his Discourses; which, I humbly presume, may be acceptable to Your Majesty, grateful to his surviving Auditors, and a Monument more lasting than Marble to his Memory.

By this means, being Dead he may yet speak, both to your Majesty, and to the World; he may Preach even to future Generations, and may be useful to succeeding Ages, in forming the Lives of Princes, after your Majesty's Example, for the Benefit of the People, and instilling Religious Principles into Subjects, for the Service of their Princes.

5 JY61

The

DEDICATION.

The near Relation that I bore to the Reverend and Pious Author obliges me to wish I could do him the Justice to publish his Lines with the same Life and Spirit that he delivered them; and to raise your Affections as much in the Perusal of them, as he was wont to do in speaking: But this Your Majesty's Zeal for Religion, and for the Ministers of it in general, and your particular Esteem for the Author, (which you was pleased to express upon the Notice of his Death) will in a great measure supply.

That God would confirm in Your Majesty all those resplendent Graces, that outshine the Diamonds which adorn Your Crown; that challenge a transcendent Respect above Your Royal Character, and set You higher above others in Virtue than your Dominions do

DEDICATION.

do in Power ; that make You, like the
King's Daughter mentioned by the
Royal Prophet, all glorious within ;
and will at last entitle you to a Hea-
venly Throne, is the Prayer of,

Your MAJESTY'S

Most Faithful

Subject and Servant,

William Taswell.

S E R M O N I.

M A R K vii. 37.

*He bath done all Things well,
he maketh both the Deaf
to hear, and the Dumb to
speak*

OUR Saviour, who went about doing good, had lately cured a Man born both Deaf and Dumb, he only pronounc'd the Word *Ephphatha*, that is, be opened, and *straightway the String of his Tongue was* Ver. 35 *loosed, and he spake plain.* Upon this, Christ gave the Standers-by a Charge, neither to make him, nor the Miracle known: But notwithstanding this Charge, they resolve to publish and to divulge the Fact; nay, whereas he forbad them to whisper it, they proclaim'd it; whereas he restrain'd the

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Use

Use of the Tongue, they employed, as I may say, the Trumpet; and he that could make the Deaf to hear and the Dumb to speak, could not make the Multitude to hold their Peace. But were they not therefore perverse and refractory? No, they were rather grateful and obsequious. Some of his Miracles our Saviour thought fit to conceal and suppress for a while, because his Hour was not yet come, his Divine Power was not yet to be made manifest to the World: But the People supposing this Charge to have proceeded from a Modesty peculiar to him, whereby he industriously declined all publick Applause, out of an honest Disobedience, if I may so say, refused to keep the Silence which he enjoyn'd them; they even contested with our Lord in this Matter, *for the more he charged them, so much the more a great deal they published it.*

Ver. 36.

When the Pharisees, out of Envy, urg'd our Lord to rebuke his Disciples and the Multitude, for crying *Hosanna* before him, he said unto them, *If these should hold their Peace, the Stones would cry out.* So if the People here had not done the right they did to our Saviour,

Luke 19.
40.

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the Stones would have proclaim'd his Glory ; for I doubt not but that by the special Inspiration of the Holy Ghost, by the Dictates of the Spirit of Grace and Truth, the People were taught to say, in the Words of my Text, *He hath done all Things well, he maketh, &c.*

In these Words we have two things considerable.

I. The People's Testimony, or Verdict, concerning our Saviour, *he hath done all Things well.*

II. A particular Application of his Beneficence, in giving Hearing to the Deaf, and Speech to the Dumb.

From the first of these, I shall apply my self to speak,

1st, Of the Persons who gave this Testimony.

2dly, Of the Person of whom they gave it.

3dly, Of the Testimony it self, *He hath done well.*

4thly, Of the Extent of it, *He hath done all Things well.*

And 1st, The Persons who gave this Testimony are said to be the Multitude ; the Sentence came from the Mouth of the People ; never the worse

for that, since *Vox Populi est Vox Dei*. Here was an undoubted Miracle wrought, and those that saw it, believed in the Worker of it, *He hath done all Things well.*

The Pharisees did once ask the Question, *Have any of the Rulers, or of the Pharisees, believed on him?* But what if none of them did? What could they from hence conclude? The Reasonings of great Persons are usually byass'd and partial; plain and honest Men are commonly more happy in finding out and receiving a Truth, than the witty and learned; for it often comes to pass, that the Politicks of those in high Places, debauch their Ethicks, and the Truth of Religion is corrupted for Reasons of State. Thus in the Church of *Rome*, Interest has so far the Precedence of Truth, that frequently upon this Account, Truth is allowed no Place at all. No doubt but the *Scribes* and *Pharisees* had been Witnesses of Christ's Miracles as well as the People; but Vain glory, Envy, and other by-Respects had jussled out the Belief of them, so that by means of them, they were rather harden'd than converted. When our Lord had cured one that was born

born blind, the Pharisees said to him, *Give God the Praise, we know this Man* Joh. 9. 24. *is a Sinner*; but the Person cured, (one of the People,) declar'd down-right, *If* 33. *he were not of God, he could do nothing.*

Again, when he healed another, who was both blind and dumb, and possessed with a Devil, the Pharisees said, *This Fellow doth not cast out Devils but* Mat. 12. *by Beelzebub the Prince of Devils*: But 24.

what said the Multitude? *Is not this the Son of David*? that is, the great Prophet, or Messiah, that was to come into the World. Such were the Conclusions of a simple and sincere People, disinterested from Malice and Envy. We owe the Growth of Christian Religion to plain honest Men, who received the Gospel with free and unprejudiced Affections, and closed with it when they saw it consonant to right Reason: These ignorant People *that knew not the Law* (as the Pharisees reproach'd them to invalidate their Judgment) were the first Instruments to convey to us the Knowledge of Christ; whereas there could be found but few of the learned and great, who were fit to be either Evangelists or Disciples. 'Twas near Three Hundred

Joh. 7. 49

Years e're the Princes and Potentates of the World submitted their Scepters to the Crofs of Christ, and none were such fierce Opposers of the Gospel as the proud Philosophers ; so that well
 1 Cor. 1. might the Apostle cry out, *Where is*
 20. *the Wise ? Where is the Scribe ? Where*
 27. *is the Disputer of the World ? But God*
hath chosen the foolish things of the World
to confound the Wise, and weak things to
confound the mighty. Oh how blessed would this Nation be, if it had People of the like Temper ; who, without Prejudice and Prepossession, without Siding and Faction, would embrace sound Doctrine, and bear Testimony to it by their peaceable and holy Lives ; be profitable Hearers of the Word, and not, like the Pharisees, affect to be Teachers of it ; Followers of Christ and his Apostles, and not think they are Apostles themselves ! 'Tis true, God at first enabled unlearned Fishermen to be Expounders of his deepest Mysteries ; but then they brought with them, and could shew their Warrant and Commission from Heaven ; could speak all Tongues, cure all Diseases, and utter such Wisdom as all the Learning in the World could not withstand.

Since

Since you cannot pretend to this, 'twill import you to submit to and embrace that Doctrine which they preached and propagated by such undeniable Miracles, and *to receive with Meekness the ingrafted Word, which is able to save your Souls.* Jam. i. 21.

From the Persons testifying, I proceed to the Person of whom they testify. He, a meer Man, for so they express him, and not as Believers in after-times did, who never mentioned him as meer Man, but either as God, or as the eternal Son of God. However this Denomination of the People was at present accepted and registred as a Proof of their Ingenuity, that they gave Christ the Glory of his Actions, though their Appellation of him was not sufficiently honourable. God opens the Eyes of Mens Understanding, and cures the Infirmities of their Souls by Degrees, as Christ gradually cured the blind Man, first making him *see Men like Trees*, and then like Men. 'Twas enough, at our Lord's first Entrance upon his Prophetick Office, and preaching to the World, that the People received his Doctrine, and conceived rightly of his Miracles, though not of

Act. 17.
30.

his Divine Nature; that they acknowledged him to be a good Man, though not the Son of God incarnate, which at that time was not understood by the Apostles themselves. This their Ignorance *God then winked at*; but how injurious, how derogatory to his Honour would it now be, so far to debase him, as to strip him of his Divine Nature, and to degrade him to mere Humanity? This the *Socinians* do, who allow no higher a Title to be due to him than This Man; This Man hath done all things well; This Man was born of a pure Virgin; This Man died, rose again from the Grave, ascended into Heaven, and sitteth at the Right Hand of God. 'Tis not without good Reason that some have doubted whether they, who are of this Perswasion, are to be numbered among Christians, when after so full and perfect Revelations of Christ, they apprehend him yet so imperfectly; and with a greater Blindness, if not Malice, persecute his Divinity, than the Scribes and Pharisees did his Humanity; use greater Endeavours to destroy the Son of God, than they did to destroy the supposed Son of *Joseph and Mary*. St. Paul sharply
ly

ly reproveth the Christians of *Corinth* for saying, *I am of Paul, I of Apollos, I of Cephas, I of Christ*, not only for their Schisms; but chiefly for levelling our Lord with his Servants, and making him only the Head of a Sect, a partial Minister of Man's Salvation, when he was the sole *Author and Finisher of their Faith*. ^{1 Cor. 1. 12.} What shall we say then of the *Enthusiasts* of our times, who deny not only the Divinity, but the Humanity too of Christ? affirming that whatsoever the Scripture says of God made Flesh, is not to be understood Historically, but Morally; not of a single Person, but of all true Believers; and that they themselves are *Godded*, or as they delight to cant, that God is humanized in them; they acknowledge no Redeemer, no Saviour of the World, but make themselves all to be Christs, assume our Saviour's Attributes and Privileges, and pretend to be without Sin; not but they do the same things with the worst of Men; but the Spirit of God, as they fancy, doing all things in them, to say that they can sin, were to say that God himself can sin. Thus we see that to deny either Christ's Humanity, or his Divinity, is in effect not to be a Chri-

Christian. 'Tis necessary therefore to believe not only all that is deliver'd by him, but also all that is delivered of him; and to acknowledge him to be our God as well as our Saviour. To say in these Days, with the *Jewish* Multitude, He, or This Man, were no less than Sacrilege, when our Style ought to be, The Eternal Son, God Blessed for evermore. *Amen.*

And so I pass to the Third Particular, the Peoples Verdict or Approbation of him, *He hath done well.*

This Testimony was rightly grounded, they concluded with good Reason, that he who had made *both the Deaf to hear and the Dumb to speak*, was no Deceiver, but a Man approved of God; that he whose Works were so mighty, must himself be Holy, and his Words True. Miracles are infallible Arguments of a Divine Person, irrefragable Testimonies of a Man of God; the Widow of *Sarepta* told *Elijah*, after he had restored her Son to Life, *Now I know thou art a Man of God, and that the Word of the Lord in thy Mouth is Truth.* So *Nicodemus* said to our Saviour, *Rabbi, we know that thou art a Teacher come from God, for no Man can do the Miracles that*

1 King 17
24.

Joh. 3. 2.

that thou dost, except God be with him.

And our Saviour himself made use of this Argument drawn from his mighty Works, as his last Appeal for the Truth of his Divine Mission ; *If I do*

not the Works of my Father, believe me Joh. 10.
37, 38.

not ; but if I do, tho' ye believe not me, believe the Works : where he does as it were licence, yea encourage the Infidelity of Men, in Case he did not perform Works above their Power and Reach. God at the Creation implanted in his Creatures certain Qualities and Properties natural to them : Thus the Law of Nature inclines Light Bodies to Ascend, Heavy Ones to Descend, Heavenly Ones to move circularly, &c. But when the Creatures shall once transgress these Rules, when heavy Bodies move upwards, and light downwards ; when Water, a fluid Body, becomes a Pavement or Wall, as it did to the *Israelites* to further their Escape out of *Egypt* ; when a fiery Furnace shall become a Refectory, as *Nebuchadnezzar's* was to those Servants of God that were cast into it ; when, I say, the Courses of Nature are changed, and its Laws inverted, we cannot but acknowledge the Finger of God ;
for

• for none can change the Laws of Nature, but the God of Nature. Miracles, says St. *Austin*, have a Tongue, and speak ; they are not only Works, but Arguments : To give Speech to a Man that was from his Birth without it, is even of it self a kind of Speech, the Speech no less than of the Almighty ; for God not appearing personally to converse with Men, such as these are the Expressions of himself to the World : Neither did the Voices which broke from the Clouds at the Baptism and Transfiguration of our Lord, saying, *This is my Beloved Son*, more plainly and intelligibly declare to Hearers who Christ was, than the Voice of God in every Miracle that Christ wrought, pronounc'd the same thing ; On all his Works were these Divine Words engraved, in bright and shining Characters, *This is my Beloved Son, hear him.*

Mat. 3.
17. and 17.
5.

If it be objected, that Antichrist and other Impostors may, by God's Permission, work Signs and Wonders so seemingly true, as to *deceive, if possible, the very Elect* ; and consequently that Miracles are no infallible Testimony either that Men are good, or that they have their Commission from God.

Mat. 24.
24.

To

To this I answer, that there is a Rule set down how to judge of Miracles; *If* ^{Deut. 13.} *there arise among you a Prophet, says Moses,*^{1.} *or a Dreamer of Dreams, and gives you a Sign or a Wonder, and the Sign or the Wonder come to pass whereof he spoke unto you, saying, Let us go after other Gods which you have not known, and let us serve them; you shall not hearken unto the Word of that Prophet, for the Lord your God proveth you.* The Wonders done by Seducers are all to this purpose, to draw Men from the Worship of the true God, or at least from some fundamental Points in Religion: But Christ's Miracles tended to a quite contrary End, to establish and ratify Divine and Holy Truths; his Doctrine was the Proof of his Miracles, as his Miracles were the Proof of his Doctrine. He did not, as some suggested, destroy the Worship of God, but only reformed and improved it; he took away only the outward Husk and Cover of Religion, that he might shew what the Substance of it was, and wherein its weightiest Duties consisted; he removed the Shadows, drew the Veil from off *Moses's* Face, and altered only such inferiour Ceremonial Rites in God's Service, as
were

were foretold should be altered : And all this he did by the most clear and authentick Commission from Heaven that could be shewed, even by the Broad Seal and Patent of his Miracles ; he abolished the Ceremonial Law by a no less glorious Administration than it was at first given. So that the Judgment of the Multitude was right, and with a good Warrant did they pronounce of our Saviour, *He hath done all Things well.* All Things, which is the fourth and last Circumstance that I am now to evince.

I told you before, that when the People gave him this Approbation, they did not understand him to be that great Prophet that was to come into the World, the Messias, and Son of God ; though a true Prophet they apprehended him to be, for this he had made apparent to the most scrupulous. But how then could they give him so large a Testimony as they did ? when even true Prophets sent by God did not do all Things well, but had all of them their Infirmities, and were not without Sin. I confess indeed that acknowledging him no more than a Man, their Approbation of him was not
with-

without Exception; for though they pronounced a right Sentence, 'twas not with a right Knowledge; they overshoot themselves in their Testimony, (though true) when they said, *He hath done all Things well.*

This is no trifling or insignificant Observation, for we may build on it this important Truth, that we may not from a few Instances of Goodness conclude an universal Probity, nor from a few specious or astonishing Actions allow a Divine Approbation; for thus a *Thendas* or a *Judas Gaulonites* may pass for the Messiah, and *Simon Magnus* might pretend to the God-head that was given him at *Rome* for his Skill in Magick; and the *Heathen Demons*, who were all deified for some uncommon and extraordinary Performances, might challenge their Deities. We may have heard of some Teachers in our late unhappy Times (nor is the Race of them yet extinguished) whom the People, doating on their fancied Holiness and pious Endeavours, because they saw them sharp Reprovers of Vice, zealous and fervent Preachers, bold Opposers of those in high Places, and Pretenders to suffer for Truth and Righteous-

Righteousness Sake, took for good Men, that did all Things well: But as soon as these Saints in Masquerade had gained their Point, they threw off their Vizors, and shewed themselves Hypocrites and Schismatics, Misleaders of the People, and Trumpets to Rebellion. He then argues very unsoundly who from some particular Acts infers an universal Goodness. He prays well, he preaches well, he is ever arraigning Sin, &c. But what then? Do all other things correspond? Does his private Practice comport with his publick Deemeanour, his inward Self-denial with his outward Austerity? As he is severe against Sin, is he merciful to Sinners? As he is assiduous in his Calling, is he obedient to his Governours? Is he none of those half-faced Christians, who are religious and seditious, devout and proud, pious and morose, covetous, or revengeful: In a Word, does he conform his whole Life to the Tenour of the Gospel? Is he meek, humble, charitable? If he be, let him then take our Euge, our general Approbation, *He hath done all Things well*; that is, all Things according to the Measure of a sincere honest Man: But if he

he does only two or three of these Things, and those upon Design, to give Credit to a Cause, or to carry on an Interest, he is an Hypocrite. Thus the *Pharisees made long Prayers, but devoured Widows Houses*; Herod heard *John the Baptist* gladly, and did many things upon his Preaching, but continued to live incestuously with his Brother Philip's Wife, and at last gratified her Malice with the Baptist's Head. If we thus shake Saints, because they outwardly shew and appear so to us, we may quickly fill the Kalendar with red Letters, but shall add but few Names to the Book of Life. I shall therefore conclude this fourth Particular with our Lord's Advice, *Judge not according to Appearance, but judge righteous Judgments.* Mat. 23: 14. Mark 6: 20. Joh. 7: 24.

The 2d General Head now offers it self, viz. The Application of this Testimony to the present Miracle, *He maketh both the Deaf to hear, and the Dumb to speak.*

Deaf and Dumb are in effect one and the same Infirmary, Evils so complicated, that one is a necessary Consequence of the other; the Word *Kofo*, in the Original, signifies both, and to

Ver. 33.

cure one is to cure both ; for he that opens the Ear, does by the same Act, put the Tongue into a Capacity of Speaking. We read in the Context, that our Lord *put his Finger into the Ear of the Deaf and Dumb, and touch'd his Tongue ;* with this simple Clue, or Key, he disclosed all the subtil Wards, and unlocked the secret Meanders of the Ear, and at the same time so opened the Mouth, that he made Sound to enter into the Former, and to issue articulately out of the Latter. Our Senses may receive Help, but not Creation from the Arts and Inventions of Men ; the Orator with a Pebble in his Mouth might help his Pronuntiation, and by an Instrument conveying Sound, the Hearing may be assisted ; but a total Privation, a connate original Impotence baffles the Operations of the Surgeon, and the Prescriptions of a Physician ; the Cure cannot be wrought, but where the Finger of Christ is the Probe and the Salve.

But the Miracle will yet be render'd more illustrious, if we consider that Christ did not only open the Ears, and loose the Tongue of the Dumb, but also enlarged his Understanding, in-
structed

tructed his Mind, and bestowed on him the Knowledge of Words, as well as the Power to pronounce them. This with us is a Business of Time and Industry ; so that when the Surgeon has done his Part, there is still need of a Teacher : We have an Instance of this in the following Chapter, *I see Men,* Mark 8. *like Trees, walking,* said the Man newly 24. recovered of his Blindness ; that is, I see, but I know not what I see ; I cannot distinguish Men from Trees, but that they walk. This therefore greatly adds to the Glory of the Miracle, that the Organ and the Skill, the Faculty and the Learning were both given together. Whatsoever therefore our Wants and Distresses are, how afflictive soever our Circumstances, how amazing soever and seemingly insuperable our Dangers, let us learn to confide and trust in the Goodness and Power of that God, who when the Senses could not be restored, could create them ; when there was no Remedy in Nature, could find one by a Miracle.

I shall say no more of the Miracle in general, but shall apply my self to the Consideration of the Ceremonies

that he made use of in the Performance of it.

Our Lord, we know, could have wrought this Miracle without so much as seeing the Person upon whom he wrought it, as he restored the *Centurion's* absent Servant; but in the present Case, as in many others, he did not disdain to serve himself with Ceremonies, but such as might not only edify and instruct the Beholders, and make a deep and more durable Impression of his glorious Works upon their Minds; but likewise add Authority to his Words, and Veneration to his Person.

The Context gives us an Account of Three.

1st, *He put his Fingers into the Man's Ears, and touched his Tongue.*

2dly, *He lifted up his Eyes, and sighed.*

3dly, *He said, Epiphatha, be opened.*

1st, He touched him with his Fingers: But you will say, What need was there of that? *Do but speak the Word,* (said the Centurion) *and my Servant shall be whole;* so do but speak the Word, O Lord, and the Deaf and Dumb shall both hear and speak: the
Breath

Breath of his Mouth could have wrought the Cure without the Touch of his Fingers. In many of his Miracles our Lord used only his Voice; he restored *Lazarus* to Life, still'd the Tempest, cast out Devils merely by his Word: But yet very often he did his Cures by his Touch too; he took the Damsel that was dead by the Hand, and she presently arose; and he laid his Hands upon the Sick, and healed them. The Reasons of his using outward Ceremonies may be these.

1st, That the Standers by might see and testify that the Cure came from him, not from any Confederacy with Spirits, nor from any other external Power; and this could not but oblige them to have a greater Veneration both for his Person and Doctrine; it could not but perswade them that what proceeded from his Mouth must needs be true, when they saw that the Operations of his Hands were supernatural and divine.

2^{dly}, That the Miracle might make a deeper Impression, and be longer remembered both by the Beholders, and by the Person recovered. Thus under the Law, God did not only commit

his Precepts to Writing, but exposed them to the Touch and Sight of his People; he made his Commandments to hang upon their Fore-heads in Frontlets, and to trail at their Feet in Fringes, that what they would have forgot in Books, they might remember in their Dresses and Ornaments. For the like Reason our Saviour instituted Baptism and his last Supper; he could have conveyed to us the Pardon of our Sins, and the Grace of his Holy Spirit, without the Ceremonies of Washing and Breaking of Bread; but he thought fit to add these outward Actions, not only to make spiritual Things more plain and conceivable, but to make transient things more permanent, that his Benefits might be more remarkable, and better fixed in our Minds.

The next Ceremony that our Saviour used, was, that *He lift up his Eyes, and sighed.* By casting up his Eyes to Heaven, and Sighing, he made Intercession with God, from whom cometh Salvation, in such Strains as cannot be uttered, or distinctly expressed; not that the Father did not hear him readily, and at all times, but that the People might see that the Miracle which he wrought

wrought, was the Return of his Prayer; that as his Finger touched the Tongue and Ear of the Man, so his Request touched the Throne of God. But we must look upon this and all other Ceremonies which Christ used in working his Miracles, as things no ways necessary to what he did, but useful only to our Imbecillity, to help our Faith, not to help him in his Performances: They were like the Voice which came from Heaven, *Not for his own Sake, but for the Sake of them that stood by.* Joh. 12. 30

The third and last Circumstance which Christ used was the Word *Ephphatha, be opened*; a Word like that which God spoke at the Creation, *Let there be Light, and there was Light*; a Word which found ready Obedience, 'twas *dictum factum*, no sooner said but done. The Poets tell us of a famous Enchantress, whose Spels were so prevalent, that the Celestial Orbs yeilded Obedience to her, *Carmenq; timent andire secundum*. This was either a Fiction, or a Juggle; but 'tis certain, that all Creatures, without any Demur, speedily obeyed the Commands of our Lord, without expecting a second *Fiat*;

and as when he commanded the Storm to cease, the Mariners were amazed, and said, *What manner of Man is this, that even the Winds and the Seas obey him?* So the Multitude were no less astonished, when they perceived not only the deaf Elements to obey, but Deafness it self to lend an Ear; when, I say, upon the pronouncing of one single, but powerful *Ephphatha*, they beheld the Doors of Audience and of Utterance both fly open, the Dumb to speak, and the Deaf to be quick of Hearing; their Mouths were also opened in Lauds and Praises, and with an universal Consent, they gave our Lord this Testimony and Approbation, *He hath done all things well.*

And now what Use should we make of all this, but to praise Christ, to speak honourably of him, to vindicate him from the Aspersions both of the *Jews* and *Gentiles*; and to acknowledge not only that he spoke the Truth, but that he is the Truth, even the Eternal Word, God blessed for ever. This we must do, and not only this; for these are but empty Words, we must add Deeds to our Praises, Obedience to our Magnificats, Duty and Service to our Psalms

Psalms and Hymns, the Praises of a holy Life to the Acknowledgments of a thankful Tongue. To praise God only with our Voices, is to praise him like the Trumpets of the Sanctuary, or the Organs of our Churches; or as the *Psalmist* calls upon the Sun and Moon, Fire and Hail, Beasts and feathered Fowls to praise him, which all do in a Figure, and after a Manner, in that they are the Works of his Hands, and proclaim his Wisdom and Power: Thus also the Devils and Damned Spirits praise him, while their Sufferings and Torments proclaim his Justice. But we being rational and intellectual Beings, the best Evidence of our Thankfulness will be to praise him in our Works and holy Lives, by following his Precepts, transcribing his Actions, and treading in his Steps. 'Tis the Life of a Man chiefly which expresses his Thoughts of Christ; if that be wicked and repugnant to his Gospel, let us praise him with never so loud Voices, we do but in effect say he was an Impostor, and deceived the People. For as *St. Paul* says of false Teachers, so may we of these false Extollers of Christ, that in Words they praise him, but in their Works

Tit. I. 16. Works they dishonour him, *being abominable, disobedient, and to every good Work reprobate.* How can a Strumpet praise Chastity, or a Revengeful Person Peace and Forgiveness? But if our Ways be righteous and conformable to the Gospel; if we live after Christ's Example, and imitate him in a holy Conversation, then we set to our Seal, that he is the Messiah, the Son of God that was to come into the World, and we proclaim indeed, *He hath done all Things well.*

SER.

SERMON II.

JOHN xi. 43, 44.

*When he had thus spoken, he
cried with a loud Voice,
Lazarus, come forth. And
he that was dead came forth,
bound Hand and Foot with
Grave Cloaths.*

AMONG all the Miracles that
our Saviour wrought, none cost
him so much Pain and Trouble
as the Resuscitation of *Lazarus*; 'twice
he groan'd in Spirit, once he wept,
nay his Passions were as variable as the
Life and Death of *Lazarus*. Look back
to the 15th Verse, and you will find
him Rejoycing, *I am glad for your Sakes
that I was not there*; look to the 35th
Verse,

Verse, and you will find him weeping, *Jesus wept* : He rejoiced for the Disciples Sake, that their Faith would be confirmed and revived with *Lazarus* ; and he was grieved for the *Jews*, whose Hearts were hardened. The Preparation of this Miracle was not without some Sorrow, but the Event and Consequence of it was much worse : The Chief Priests had envied our Saviour's Miracles before, but they had never practiced against his Life, till he had wrought this Miracle, which the whole World stood amazed at. From that time *Caiaphas* began to prophesy, that one Man must die for the People ; he that came to be a Saviour must himself suffer. Now you see why our Lord might groan and weep, *Israel* shall pass over into *Canaan*, but *Moses* their Deliverer must die upon Mount *Nebo* ; the Birth of *Benjamin* shall be *Rachel's* Funeral ; *Lazarus* shall be raised, but *Jesus* crucified.

To give you a due Prospect of the whole, 'twill not be amiss to consider,

I. The Preparation to the Miracle.

II. The Miracle it self.

The Preparation to it is two-fold.

1st, *Jesus's* Prayer.

2^{dly}, His loud Cry.

His

His Prayer is implied in these Words, *When he had thus spoken*, that is, when he had prayed to his Father, which should likewise preface all our Actions, and be the Fore-runner of our Necessities, when we expect any thing from Heaven: As the People shouted when the Foundation of the Temple was laid, so should the Foundation of every thing be laid with strong Ejaculations to God.

The penitent Thief had no Hands to hold up, they were nailed to the Cross; no Knees to bend, his Legs were broken; he had only a Tongue to say, *Lord remember me when thou comest into thy Kingdom*, and 'twas available even to let him into Paradise.

O the Delusions of the Devil! to make vain and ignorant People believe that Diseases are more curable by insignificant Charms, and by unhallow'd Mutterings, than by Godly Prayers; as if the Devil could go farther with profane Incantations, than a good Christian with Faith and Devotion. Let us ask but for one Blessing with a sincere and honest Heart, and though we ask but for a Drop, abundance of the Waters of Comfort will gush out when
the

the Spout is once opened. *Fear not,*
 Luk. 1. 23 *Zachary, says Gabriel, when he came*
 to tell him of the Birth of Jesus, *for*
thy Prayers are heard; he prayed for
 the whole Congregation, not for Chil-
 dren, for his Wife was old and barren;
 he prayed for the Publick Good, and
 God gave him Joy in particular. St.
Chrysostom tells us, that a Church was
 raised in that Place where the Monu-
 ment of *Lazarus* had been before, and
 where Christ made Supplication for
 him; for who would not chose to pray
 in that Place where Jesus had prayed
 to his Father, and was heard: This
 could not but elevate their Devotion,
 to consider, that the Son of God had
 been there, and disdained not in
 that Place to offer up his Request.

The *Arrians* from this Passage object
 against Christ's Divinity, saying, if he
 made this Petition in Behalf of *Laza-*
rus, where was the Power of his God-
 head? Where was his Omnipotence?
 Is it not a Sign of Infirmary to desire
 any Thing of another? It implies that
 we are not able by our own Power to
 effect it.

To this I answer, that Christ had
 no need to pray, but only to satisfy
 the

the Desire and Weakness of *Martha*, and the People that stood by ; *Lord*, Joh. 11. says she, *if thou hadst been here, my Brother had not died ; but I know, that even now whatsoever thou dost ask of God, he will give it thee.*

You have heard how Jesus first lifted up his Eyes to Heaven, and opened his Lips in Prayer, before he stooped to the Corps beneath ; and opened the Monument, before *He cried with a loud Voice, Lazarus, come forth*, which was the second Solemnity that ushered in this Miracle.

When our Saviour came the third Day out of his Grave, it was done early in the Morning ; the Stone was rolled away, and no Noise was heard, all was transacted with a profound Silence : Why then is *Lazarus's Resurrection* prefac'd with a loud Voice ? Nay, why shall the Angel at the Great Day summon all the Dead out of the Earth with the Sound of a Trumpet ? Was it because the Son of God would have his Resurrection an Article of our Faith, and Faith is of things not seen ? It may be so ; but withal he made it his Business to conceal his own Glory, and to honour and advance us. O glorious

rious Voice! which summon'd Fishermen from their Ships, Publicans from their Trade, *St. Matthew* from the Custom-House, *St. Paul* from persecuting Christ, to preach him, and *Lazarus* from the Tomb.

What heavenly Musick was it to hear the Voice of the Eternal Word? No Note was ever so sweet, no Tune so pleasant and acceptable, as the Voice of our Saviour, who spake as never Man spoke. 'Tis said that a great deal of what *Demosthenes* spoke is lost though we have his Writings, because the Matter was set off with such a graceful Utterance: So, unless we supply it with Faith, much of our Saviour's Miracles is lost to us, for want of living in that Age, when we might have heard the Voice that commanded them. 'Tis no insignificant Circumstance that we read of in the Evangelists, *Jesus opened his Mouth, and said*; He that opened the Mouths of Prophets in the Old Law, opened his own in the New.

But what need was there of this loud Voice? Had not the softest Whisper been enough to command Death and the Grave? Yes; but so mighty a
Work

Work is fit for a loud Voice to proclaim. Two Angels appeared in the Tomb when Christ rose from the Dead, and this was theirs and our Saviour's principal Message, *Go tell Peter, Go tell my Brethren* : How solicitous was Christ to have it told? Every one that he met, was sent to publish it. As for them that encloister themselves in their Cells and Monasteries, and neglect this Office of declaring Christ's mighty Works, they ought to be summoned like dead Men to come out of their Monuments, *Lazarus, come forth*. Thus we conclude the Preparation to the Miracle, which was prefaced with a Prayer and a loud Cry ; and proceed to consider the Miracle it self ; of which there are three Degrees or Amplifications, all of them worth our Consideration. 1st, *Lazarus* was dead. 2dly, Dead Four Days. 3dly, Bound with Grave Cloaths. Yet, notwithstanding all these Obstacles, he comes forth.

1st, *Lazarus* was dead. Our Blessed Lord call'd twice upon *Jerusalem*, O *Jerusalem, Jerusalem, thou that killest* Luk. 13:
the Prophets, and stonest them that are 34.
sent unto thee ; and yet her Cruelty
D would

would not cease : And so obstinately was St. *Paul* set against the Saints, that Christ was fain once and again to call
 at A 9. 4. him by his Name, *Saul, Saul, why persecutest thou me?* The persecuting Rage of *Jerusalem* was invincible, and the Malice of *Saul* was with great Difficulty restrained ; but Death was obedient at the first Command, our Saviour call'd but once, and *Lazarus* came forth. The *Jews* upon our Saviour's Crucifixion pleaded a Privilege of having a Prisoner released to them against the Feast, and they made Choice of *Barabbas* a Robber : The true King of the *Jews* did likewise against the Feast let loose a Prisoner, *Lazarus*, a just Man ; for this Miracle was wrought but a little before Christ's Passion, as an Introduction, to let the World know, that he could do greater things than these, even raise himself and all Mankind from the Dead ; as an Earnest of which, many dead Bodies arose, and appear'd in the Holy City.

This Delivery of *Lazarus* from the Prison of the Grave was one of the wonderful Works of God ; nor could the Scribes and Pharisees gainsay the Matter of Fact, tho' they maligned it,
 and

and therefore consulted to put *Lazarus* Joh. 12. 10
 also to Death. Vain foolish Men!
 since Christ could raise him again as
 often as he pleased. Happy *Lazarus*,
 if they had done it; he had once al-
 ready died for the Glory of God; it had Joh. 11. 4
 been but the more honourable for him
 if he could have twice consecrated
 himself by Martyrdom to Christ.

But here it may be asked, whether
Lazarus was really dead, and whether
 his Soul was separated from his Body?
 for if it was, how could Christ say to
 his Sisters, *This Sickness is not unto* Joh. 11. 4
Death? But our Saviour's Meaning
 was, that this Sickness should not ab-
 solutely determin his Life, but that he
 should live again: No Question but he
 was dead, and his Soul was undoubt-
 edly departed; his Sisters, who had
 done all they could for his Recovery,
 would not have sent him to his Grave,
 but that they were very well assured,
 that no Breath remained in him. But
 suppose he was lain alive in his Grave,
 yet being bound Hand and Foot with
 Grave Cloaths, he must have been
 smother'd; or having laid in a cold
 Rock of Stone so long, and in so sharp
 a Season, he must have been starved

to Death, and you would have heard no more of him till the general Resurrection; therefore Jesus said plainly to his Disciples, our Friend *Lazarus is dead*, and he thereupon wept. 'Tis plain then that the Body of *Lazarus* had lain four Days without Life or Sense; but where did his Soul rest all that while? St. *Paul* was rapped up into the *third Heaven*, where all Mysteries are to be expounded, where all Knowledge is to be had; and yet he knew not how he came thither, *whether in the Body or out of the Body*, he leaves it uncertain: How then can it be expected that I should tell what became of *Lazarus's* Soul, when St. *Paul* knew not what became of his? *Origen* was of Opinion, that all Souls were created in the Beginning of the World, and that they are in their Turns sent to take Bodies upon them; and that the Soul of *Lazarus*, after its Departure, returned to its former Place, as if it were a new Birth, not a Resurrection. This Opinion favours more of *Plato's* than of Christ's Doctrine, and therefore I dismiss it. The *Romanists* in this Point are divided among themselves; some of them will have *Lazarus's* Soul
to

to have been deposited in *Limbo Infantum*, a Place allotted for Infants that die unbaptized, who are charged with nothing but original Sin, which in their Divinity is but the Privation of that Grace which should have been conferr'd: They that are in this Place, they say, are not in Torment, but only excluded from seeing the Glory of God. But how do they know that *Lazarus* was unbaptized; that he neither went to *John* to partake of the Baptism of Repentance, nor was admitted by the Apostles to the Baptism of Christ? Besides he was circumcised after the Manner of the *Jews*, and the Circumcised were in the Covenant as well as the Baptized. Others of them fly to Purgatory, and find the Soul of *Lazarus* there, in a Place of intolerable Pains, which yet have a determinate End: But surely if *Lazarus* had been there, our Saviour would never have delayed his coming till the fourth Day; and his Sisters had been ingrateful in not acknowledging the great Mercy of his being deliver'd from those Torments. The Servants of *Elisba* would needs go look for *Elijah*, whether he were cast upon the Mountains,

<sup>2 King. 2.
16.</sup>

or let down into the Valleys, while *Elijah* was ascended up into Heaven ; so to seek the Spirit of *Lazarus* in *Limbo Infantum*, or in Purgatory, is but lost Labour ; for the Spirit of one that Jesus loved so entirely, must be supposed to have been in Happiness.

But if so, then what an unkind thing was it to recall it back to the Earth again ? *Lazarus* had passed the Danger of Temptations, had outrid all Storms, and was got safe into his desired Haven : What an Injury was it then to be brought back to try the Danger of the Seas again ? When *Monica*, the Mother of St. *Austin*, was drawing towards her End, why should I stay here any longer, my Son, says she ? There was one thing that made me desirous of Life, to see you a Christian ; this I have seen, now I desire to be dissolved : So might *Lazarus* say, I desired to see my Redeemer, and I have seen him ; to be beloved of my Lord, and he hath called me Friend ; to see him entertained in our poor Cottage, and my Sisters have received him : Why should I desire to live again ? My Saviour is shortly to be crucified, and to ascend into Heaven, and
should

should I return to live upon Earth? To
 all this I answer, that there are De-
 grees in the Beatitudes of Heaven, *as*
one Star differeth from another Star in <sup>1 Cor. 15.
41.</sup>
Glory: Righteous *Abel* was the first
 Saint that died in the Favour of God;
 but St. *John Baptist* long after him was
 the greatest that was born of a Woman;
 and the Mother of our Lord was a most
 glorious Saint, whom all Generations
 shall call blessed: These dying four
 thousand Years after *Abel*, went later
 into the Kingdom of Heaven, and yet
 were crowned with a more excellent
 Reward, proportionable to the Honour
 and Service that they had done to God.
 Now *Lazarus* had seen but three Years
 at the most since he first resorted to
 our Saviour, and probably had not
 suffered so much as Ignominy for the
 Name of Christ, I am sure he had not
 resisted unto Blood; yet his Eyes being
 closed, according to the Measure of his
 Faith, he is received up into Happi-
 ness. Let him there abide, you'll say,
 if Christ doth truly love him; let him
 return no more to Mortality: Not so,
Lazarus, come forth; see the Days of
 thy Saviour's Passion, and be not of-
 fended; confess his Name, and be
 D 4 scourg-

scourged, take thy Possessions once more into thy Hands, and bestow them upon the Poor; preach the Gospel, as if the Angels had sent thee back to bring more Souls to their Company; die not in thy Bed the second time, but upon the Cross, as thy Redeemer did; then return the Way which thou knowest so well, to the Fellowship of Saints, and bless the Mouth which said, *Lazarus, come forth*; for this second Life shall encrease thy Joy a Hundred Fold in everlasting Happiness; the first Voyage was short and safe, but not of the greatest Profit; the last was longer and more dangerous, but as if you went for Gold to *Ophir*. You have thus heard that *Lazarus* was really dead; you shall now hear,

2dly, That he had been dead Four Days, and yet came forth.

Two Days our Lord abode beyond *Jordan* after *Lazarus* was dead, and then he set forwards to *Bethany*; all this while the Prisoner was fast locked up under the Gates of Death. 'Tis hard to perswade Death to part with any thing; the Devil strove with the Arch-angel about the Body of *Moses*, and can we think that Death would
not

not contend with Christ about this of *Lazarus*? What! a Guest of Four Days, and let him go? Death may say to the Grave, as the Prophet said to *Ahab*, why hast thou let go a Man out of thy Hand, whom I had appointed to utter Destruction? Wherefore St. Chrysostom brings in Death complaining of this Fact, as a sore Grievance: *Elias* raised a Child whose Soul had been departed but a little while, *Elisba* did as much, this I took for a Violence done to Nature; but here is a Conqueror that is more encroaching than them both; he taketh a Man out of my Possession that stinks, and hath been in the Sepulchre Four Days. To this the same Father replies, 'tis a small thing to raise up one from the dead after Four Days; do you complain of that? What if he were putrefied? What if he were dry Bones? What if he were Dust and Clay? yea what if that Dust were converted into other Creatures? *Adam* shall be cloathed again with Flesh; *Noah*, who lived in two Worlds, shall live again in the third; and *Job* is supposed to have been one of those that rose, and appeared in the Holy City unto many.

Christ

Christ that died for us, and rose again for our Justification, hath the Keys of Life and Death, and can release as many Captives as he will from the Prison of the Grave. *Alexander*, as *Plutarch* tells us, out of a supercilious Statelinefs, wished in his Letters Life and Prosperity to none but *Phocion* and *Antipater*; but God will direct his Almighty Voice to every Member of his Church, tho' Four Days, yea tho' above Four Thousand Years dead; one Summons shall call forth *Abraham* and *Isaac*, and all the World; of which he hath given us a happy Presage by this powerful Voice, *Lazarus, come forth.*

3. *Lazarus* comes forth, bound Hand and Foot, with Grave Cloaths, and his Face with a Napkin. How great were the Infirmities that appeared in our Saviour, when he first attempted this mighty Work? And yet with what Power did he conclude it? First *Jesus wept*, saith the Text, as it was a desperate and deplorable Case: Then he asked *Where they had laid him?* as if he was ignorant of it: Then he desires them to *take away the Stone*, as if he were unable himself to remove it: After such Appearances of Weakness, how

how can we expect that he should open the Gates of Death? But doth this offend you? What! and if ye shall see not only a dead Man after Four Days raised to Life, but also walking when his Feet are bound? as if he moved like an Angel, rather by the Power of his Spirit, than by bodily Instruments: This was the Conclusion of the Miracle; and whatsoever the Beginning was, the End was admirable. *Sampson* went away with the Pin and the Web which were tied to his Hair; whatsoever *Dalilah* bound him with, still he walked: So *Lazarus* went away with his Bonds triumphing over Death, and carrying the Ensigns of Mortality away with him, that is his Grave Cloaths. *Lazarus*, saith *Ireneus*, came forth the same Man that he was laid in his Grave, nothing altered: This cannot but support and comfort us, by assuring us, that it shall be our own Body, it shall be our own Soul that shall be raised again at the last Day; no Substances newly created. *Lazarus* could best speak for his Soul, that it was his own, because his former Understanding and Memory remain'd; and his Sisters could speak for his Body, they knew

knew what they had bound up, and what they found when they loosed him; wherefore some tell us that Christ said to *Martha and Mary, Loose him, and let him go.*

To conclude, *Lazarus* in the Tomb dead, and bound with Grave Cloaths, is an Emblem of a sinful Man, dead in Trespases, tied and bound with the Chain of his Sins; *Lazarus* coming forth is a Type of one that is regenerate and born again: In such a one the Entanglements of some Sins still remain, the Bonds about the Feet, and the Napkin about the Face? Happy Day when Christ shall call to Death, *Loose them and let them go, let them go to Mount Zion, and to the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, and to the general Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made perfect, and to Jesus the Mediator of a new Covenant, to the Blood of Sprinkling that speaketh better things than the Blood of Abel.*

Heb. 12.
22.

In

In the mean while he calls out to us in the Words of the Apostle, *Awake* Ephes. 5. *thou that sleepest, and rise from the Dead,* 14. *and Christ shall give thee Light,* he shall translate thee to a Kingdom which cannot be moved, and to the Enjoyment of that Life which shall never have an End.

SE R.

S E R M O N III.

2 C H R O N. XV. 2.

*The Lord is with you while ye
be with him, and if ye seek
him, he will be found of you ;
but if ye forsake him, he will
forsake you.*

THIS portion of Scripture is part
of a Sermon, preached to the
whole body of the Kingdom of *Judah* ;
which that you may the better under-
stand, give me leave to carry your Medi-
tations a little back, in order to give you
a plain view of the State of the *Jewish*
Church, at the time of its being
preach'd. It seems *Rehoboam* had Scanda-
lously revolted from the Purity of the
Primitive Religion delivered by God
from Mount *Sinai* ; God's Worship was
much

much corrupted by him ; therefore God gave *Shishak* King of *Egypt* and the *Ethiopians* the Dominion over him, who took away all the Treasures of the House of the Lord, and ransacked those of the King's House.

After this, *Asa*, a religious good Man, coming to the Crown, restores the true Worship of God, takes away the Altars of the strange Gods, removes the high Places, breaks down the Images, cuts down the Groves, commands *Judah* to seek the Lord God of their Fa- 2 Chron. 14. 2. thers, and to keep his Commandments.

While he was doing these things, *Zera*, the *Ethiopian*, with an Army of a Thousand Thousand Men, and three Hundred Chariots (it may be the greatest Army that you ever read of in any Story) breaks in suddenly upon *Judea*; *Asa* upon this humbleth himself before God, and betaketh himself to his Prayers, acknowledging that 'twas all one to God to help by many, or by few; in assurance whereof he proceeds to Encounter this vast Army, over which God gave him a glorious Victory, and all the spoil of their Camp. Now as they were returning to *Jerusalem* God calls out *Azariah* to make the gratulatory

tory Oration for their safe Return and Conquest, which he begins with the words of my Text, *The Lord is with you while ye be with him, &c.*

From which words I shall speak to these two things, 1st the Happiness of the *Jewish Church* at that time, *the Lord is with you.* 2^{dly}, the Condition, upon which they enjoy'd this Blessing, which is 1st more generally propounded, *while ye are with him*, and then more particularly expounded in the next words, *if ye seek him.*

I begin with the happiness of the *Jewish Church*, in that the Lord was with them, God is present every where, *Whither shall I go from thy presence?* But in a more especial manner he is present here with *Judah*. Now God's presence, as applied to all Righteous People, implies Three things, 1st an owning and acknowledging them to be his own peculiar People, separated to himself, and knit to him in such a league of Love, that they may say of him, *this God is our God*, and he of them, *this People is my People.* It hath been question'd what was the greatest favour that ever Almighty God did for Man. Some advance our Creation, wherein we receiv'd

ceiv'd our Being ; some our Redemp-
tion, wherein Man is recovered to a
better and surer State than ever he en-
joy'd in his Creation : But certainly to
be a *Jedidiah*, beloved of God, to be
near to him as his Children, and as his
Spouse, is the comprehension of all that
can be said or thought of Happiness ;
'tis a Heaven upon Earth. And if you
look into the Scriptures, you will see
that God's Love to his peculiar People
is such, as includes in it all Relations ;
it is the Love of a Father to his Chil-
dren, *I will be your Father, and ye shall* 2 Cor. 8:
be my Sons and Daughters, saith the 18.
Lord Almighty : It is the Love that a
Man bears to the Wife of his Bosom,
I will betroth thee to me in Righteousness, Hol. 2. 19:
Mercy, and Truth : It is the Love of a
Friend, *I have called you Friends ;* so Joh. 15. 14
Abraham, the Father of the Faithful,
is called the Friend of God. From this Jam. 2 23:
Affinity with God, what innumerable
Privileges do flow ? For all our Servi-
ces shall be accepted, all our Sins par-
don'd by him, and we shall have Liber-
ty to ask any thing that is good for
our selves : When *Solomon* was beloved
of God, God says to him, *Ask what I* 1 King. 3:
shall do for thee ; and this is the Con- 5.
E fidence

1 Joh. 5. 14. *confidence that we have in him, faith the Apostle, That if we ask any thing according to his Will, he heareth us : Add to this that all good Men shall court and desire our Friendship. In those Days it shall come to pass, that Ten Men shall take hold of the Skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you.*

Zech. 8. 23.

2dly, God's Presence with his People implies his assisting them, and prospering all the Works that they put their Hands to. So it was said of David, whither soever Saul sent him, he prospered ; *he waxed greater and greater, for the Lord of Hosts was with him.* So it was said of Joseph, *that the Lord was with him, and he made all things that he did to prosper in his Hands.* In all Undertakings, in all Counsels, for Wars, for Peace, or for Trade, they are secure of his Aid and Assistance.

Job 22. 28. *If they decree a thing, God will ratify it ; if they commit their Work to him, the very Thoughts of their Hearts shall be established ; Whatsoever they do,*

Prov 16. 3. *shall be established ; Whatsoever they do,*

Psal. 1. 3. *God will make it to prosper ; Thou, O Lord, hast wrought all our Works for us.*

Isa. 26. 12. *But on the other side, if God withdraws himself, all our Endeavours are*

to

to no Purpose; except the Lord build the *House*, they labour but in vain that build it. ^{Psal. 127. 1.}
Ye have sown much, saith the Lord, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with Drink; ye cloath you, but there is none warm; and he that earneth Wages, earneth Wages to put it into a Bag with Holes. What was the Reason? It follows, the Lord did blow upon it, and blast it. But when the *Jews* were stirred up to consider their Ways, and were about to build God's Temple; then he tells them in the next Chapter, that though *their Seed was not yet in their Barns*, nor any of their Trees had brought forth, ^{Hag. 1:6.} so that for ought they could see they might expect as hard a Year as before, yet now, saith the Lord, *From this Day I will bless you*, now ye shall have a Crop that there shall not be Room to receive it; and if they would build his Temple he promised to come, and dwell among them. ^{Hag. 2. 19}

3dly, God's Presence with his People implies his protection and defence of them against all Enemies whatsoever. When *Joseph* was carried into Egypt, and sold for a Slave, *God was with him, and delivered him out of his Afflictions:* And the ^{Act. 7. 9.}

Holy Ghost, prophesying of the Evangelical Church, says, that God would
 Isa 4. 5. *create upon every Dwelling Place of Mount Zion, upon all the Assemblies where the People should assemble to attend his Service, a Pillar of a Cloud by Day, and*
 Gen. 15. 1 *a Fire by Night for their Defence.* Hence God compares himself to a Shield, the Business of which is to preserve the Body from hurt; again he says, *He*
 Zech. 2. 5. *will be a Wall of Fire round about Jerusalem,* alluding to the Custom of Travellers in vast Wilderesses, who used to make Fires about them in the Night, by which the wild Beasts were deterred from approaching them. Again he
 Isa. 46. 7. says, That he will bear his People as upon Eagle's Wings; whereas the Pagan Idols must be born and carried, and kept lest they be stoln; they must defend their Gods, but God bears and defends them that are his. Again God calls himself the Watchman, the Defender, the Leader of his People; and this was the Sum of *Balaam's* Answer
 Num. 23. *to Balak,* that neither Force nor Subtilty could hurt the Children of *Israel,* as long as God was with them. While God was with *Sampson,* he could carry the Gates of the City upon his Shoulders;

ders; but when God forsook him, the *Philistines* then took him, and made a Mock of him at their Pleasure.

What shall we now say to these things? Rom. 8. says the Apostle, *If God be for us, who* 31.

can be against us? Thus you see what this Phrase implies, the Lord is with you; and blessed are the People who have the Lord for their God, and with whom he is. What Nation (saith *Moses*, speaking of the *Israelites*) in all the World, is so great as thou art? All their Neighbours shall say, surely this is a wise, a great, and a happy People. What was their Condition when *Moses* thus magnified them? There were Six Hundred Thousand Men of them in a desolate and barren Wilderness, where there was not a House for a Man to hide his Head, but only moveable Tents, some covered with Cloaths, some with Boughs; there was no Land for them either to plow or sow, no Trading, hardly a Man that had two Changes of Raiment; for which Reason God by a Miracle provided that their Cloaths should not wax old. But how comes it then that *Moses* speaks them so happy? Tis implied in this Question, What Notion

Deut. 6. 7.

is there so great, who hath God so nigh unto them as the Lord your God is? This was their Happiness, that God was nigh them, and Marched before them by Day and by Night.

Again when God was angry with them for making the *Golden Calf*, he
 Exod. 33. said to Moses, Depart, and go up hence
 1. thou and thy People, unto the Land which
 2. I have promised to give them, a Land flowing with Milk and Honey; and I will send an Angel before thee, to drive out all the Nations, and to give you Possession of
 3. that goodly Country; only I my self will not go in the midst of them, for they are a stiff-necked People, lest I fall suddenly upon them, and consume them in the Way; but my Angel shall not leave them, till they are settled in that good Land. Who would not readily accept such an excellent Offer? Who would not esteem it glorious, to have an Angel of God to go and plant them in the goodliest Country that ever was? But observe how Moses takes it, O Lord, says he; rather kill us all in the Wilderness: Let us never move a Foot, if thy Presence goes not with us; I pray thee, if I have found Grace in thy sight, go with us thy self: For wherein shall it
 13. be

be known that I and thy People have found ¹⁶
 Grace in thy Sight? Is it not in that
 thou goest with us? so shall we be separated
 I and thy People, from all the People that
 are upon the Face of the Earth.

Again, how strangely doth David
 magnify Jerusalem above all the Cities
 in the World? Excellent are the Strains
 of Rhetorick flowing from the Spi-
 rit of God in setting forth the Glory
 of that Place, which in a word was
 such, that all Kings of the Earth should ^{Psal. 48. 4}
 come and look on, and stand amazed
 at it. Without doubt Babylon or Ni-
 neveh in David's time far excelled Je-
 rusalem for outward Glory; how then
 was she so very glorious? you will see
 that in his Book of Psalms, God was
 with her, God is in the midst of her, ^{46. 5, 7.}
 God is in her Palaces. Again 'tis re- ^{Psal. 48. 3.}
 markable how highly the Psalmist e-
 steems even common Mercies which
 God bestows upon a People, because
 'tis a Sign they are in Favour with
 God, when their Sons as Plants grow ^{Psal. 144.}
 up in their Youth, when their Daugh- ^{12.}
 ters are as the Corner-stones, polished af-
 ter the Similitude of a Palace, when
 their Garners are full, affording all man-
 ner of Store; when their Sheep bring
 E 4 forth

forth Thousands, and ten Thousands in their Streets, when their Oxen are strong to labour, and there is no complaining in their Streets: Blessed, saith he, are the People that are in such a Case. But mark how he gives an Allay to this outward Prosperity, in Comparison of what he had to say of the Blessedness of God's People; yea rather happy are the People whose God is the Lord. Lastly, how gloriously do Ezekiel and St. John describe Jerusalem? But what is the

Glory of it? The Name of the City from that Day shall be, The Lord is there. If you would have an Abridgment of all the Excellences of this City and Temple, this it is, that God is there; or as

St. John paraphrases it, the Lord God Almighty and the Lamb are there. On the other Hand, when God threatens the greatest Plague and Curse that can befall a Nation, he doth it with this Expression, that he will depart from them. 'Tis said of Ephraim (that is

of the ten Tribes of Israel) that their Glory shall fly away like a Bird; that is, suddenly, swiftly, irrevocably; they shall be utterly undone. What is the Matter? The next Verse informs us, Woe unto them when I depart from them.

What

Ezek. 48.
35.

Rev. 21.
22.

Hos. 9. 11.

What need I say more? The main End of the Incarnation of the Son of God, wherein not only all Man's Happiness consists, and from whence it flows; but wherein all God's Attributes were engaged, and are glorified to the highest, and for which the Church Triumphant shall think Eternity short enough to praise him; of this Work, I say, the Sum is given in one Word, *Immanuel*, or *God with us*.

From this first Part of my Text, I shall deduce two or three Inferences, and so proceed.

1st, Let us here take Notice what are the greatest Mischiefs, and who the chief Authors of all the Evils which can possibly befall a Kingdom, even they that would rob us of our God.

Solomon saith, a Man that *chaseth away* Prov. 19.
his Mother is a miserable Wretch; and 26.

if any should be found that had lift up their Hands against the Father of their Country, I know you would say, as Abigail said of David, *Let the Lord* 1 Sam. 25.
sling the Souls of his Enemies, as out of 29.
the middle of a Sling. But they that

provoke God to withdraw his Presence from us, rob us of the Glory of our King and Kingdom too, they take
away

away all our Happiness and Protection, they leave us naked and defenceless, and make us become a Scorn and a Spoil to our Enemies.

Est. 7. 5. But you will say, who are they that dare presume in their Hearts to do so? I pray God there be none such met this Day to fast and pray before the Lord, every Son of *Belial*, every one that is a Rebel against God, every one that works Wickedness, is that wicked *Haman* that sells *Esther* and all her People to Destruction. If any such be to be found here; if thou art the *Achan* that keepest God from going out with our Armies, the *Jonas* that art ready to sink the Ship, so that there is no Hope of Safety till thou art cast out; if thy Conscience accuseth thee that thou art an Idolator, a superstitious Person, a prophane *Esau*, lay this close to thine Heart, how miserable and wretched a Man thou art, that not only adventurest thine own Soul to most certain Ruin in offending God, but, as another *Scylla*, pluckest off thy Father's purple Hair, and deprivest the Kingdom of its Glory. So that it may hereafter be written upon thy Tomb, Here lies the Man that was the Ruin of his Prince

Prince and Country. I would all did consider this, that if God's Presence be our Glory, then they that would rob us of it, by enormously and habitually sinning against him, are our greatest Enemies, and we may say of them, as *Micah* said of the Children of *Dan*, *Ye have taken away my God, and what have I more?* Judg. 18. 14.

2dly, From hence we may learn the surest way to have our Tranquillity and Peace secured to us. You cannot but know how all the Nations round about us have been for divers Years the Stages of War, harressed with all the miserable Attendants of it, while we have been kept like another Land of *Goshen*, where Light hath still shined, when all others have been in Darkness. 'Tis true we have of late expected that God should give the Sword a Commission against us too; and now we are met to beseech of him the Continuance of our Welfare; but if we add not to our Prayers our Endeavours to please him, and to break off our Sins by Repentance, God will stay no longer among us, and then what may we fear, but to be made a Spoil to any Enemy? a few unarmed Men will be too hard for us all. Jer. 37. 10. 'Tis

'Tis recorded of the *Palladium* in *Troy*, that while that Image remained there, the City was impregnable ; nor could the *Greeks* ever conquer it, till they had devised a Stratagem to steal that Idol away. Whatever Fancy there was in it, you know how much it concerns us to keep our God with us, and not to provoke him to withdraw his Presence from us ; which if once he doth, we are a ruined undone People.

3dly, This may serve to support us amidst all our Fears, that if we sincerely serve God, we may comfortably and securely rest upon him to defend and protect us against all Dangers. There is no doubt but our Enemies are mighty, malicious, and cunning, and it may be are digging as deep as Hell for Counsel to do us Mischief ; but while we adhere to God, he will be with us ; *The Name of the Lord is a strong Tower, the Righteous run to it, and are safe. Are not five Sparrows sold for a Farthing, says our Saviour ? And are not you of more worth than all the Sparrows in the World ? Only, as*

Prov. 18. 10. *Caleb adviseth the Jews, rebel not against the Lord, neither fear ye them that are com-*

Mat. 10. 29.

Numb. 14 9.

combined against us, *for they are Bread for us, their Defence is departed from them, and the Lord is with us ; fear them not.*

Luther tells a famous Story of a Bishop of *Magdeburgh*, against whom the Duke of *Saxony* was preparing to wage War ; the Bishop having Notice of it, betakes himself presently to his Prayers, falls to reforming his Church, and to amending what was amiss ; and when one told him what mighty Preparations were making against him, he replied, I will take Care of my Church, and then God will fight for, and take Care of me ; which when the Duke was certify'd of by one of his Spies in the City, he disbanded his Forces, and acknowledged himself too weak to deal with that Man who had engaged God on his Side. So let Psal. 3. 6. us go on to serve God, and then we we may exult with *David*, *I will not be afraid for ten thousands of the People that have set themselves against me round about.*

I proceed now to consider the second thing I proposed to speak to, the Condition upon which the Happiness of God's Presence is to be enjoyed, that is, while we are with him.

To

To be with God is to be a holy People, a *Jeshurun*, that is a righteous Nation, a People separated to God, renewed and sanctified by his Spirit, a People that have put away all their Abominations, cast off their Lusts and Idols, and whatsoever else may be offensive in the Sight of God, fully determining never to return to them any more. If this be not done, we can neither hope to be with God, nor expect God to be with us. God is a devouring Fire to ungodly Men, and they to him are as Hay, Straw, Stubble, and Wax, the nearer they approach to the Fire, the sooner they are devoured; and I don't question but if a wicked Man should be lifted up to Heaven, he would be even there most miserable. *Clemens Alexandrinus* speaks of a Temple, upon which was written, no unholy Thing must come near this Place; and this is God's Inscription, *Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity.* Peruse all the Epistles of the new Testament, and you shall find that however the external Profession of Christianity entitles Men to the external Privileges of the Divine Presence; yet

yet unless they be inwardly renewed and sanctified, they cannot be said to be with him. *Draw nigh to God, and he will draw nigh to you:* Jam. 4. 8. But how must this be done? It follows, *Cleanse your Hands ye Sinners, and purify your Hearts ye double-minded.*

To conclude all.

I intimated but now how miserably Christendom is this Day rent with Wars, Seditions, and Heresies; who can look upon some of our Neighbouring Kingdoms, and not be provoked even to weep over the Book of *Lamentations* again? God knows whose Lot 'tis next to fall under these Judgments, I am sure our Sins cry aloud for it, and should we escape Punishment here, God will certainly be with us in another Sense in the Last Day to condemn us to his everlasting Vengeance; to prevent which there is no other way but to turn to him, and from our evil Ways. 'Tis reported of the Prince of *Orange* at the Battel of *Newport*, that he said to his Soldiers, when they had the Sea on the one Side, and the *Spaniards* on the other, you must either eat up the *Spaniards*, or drink up the Sea; so must we either conquer our Lusts,

Jon. 3. 8. Lusts, or drink down the devouring Fire of God's Wrath; and none of us knows how soon the time may come, that whether we will or no, we shall be brought near to God, who is a consuming Fire. The Pagan King of Nineveh saw this, that unless every Man turned from the Wickedness that was in his Hands, there could be no Hope to escape the Wrath of God. This may seem harsh, but it must be done, nor is there any room left to deliberate upon the matter, in Hell you would not live, with God you cannot; the first Estate will be miserable, the latter impossible to be attain'd, unless with full Purpose of Heart we turn to God.

Let us all then resolve hence forward to bid adieu to all our Sins, never more to return to them, but to apply ourselves to the Service of God sincerely and affectionately, and then the Lord will be with us.

SER.

SERMON IV.

LUKE xxiii. 43.

*Jesus said unto him, Verily
I say unto thee, to Day
shalt thou be with me in
Paradise.*

WE have before us such an extraordinary Instance of Mercy as cannot be parallel'd in the whole Book of God. Our Blessed Saviour; while he was labouring under the extremest Tortures, distented on the Cross; could yet remember a poor Wretch, and take Care to deliver his Soul. Who would not glory in a crucified Lord, that in the very Act of Crucifixion display'd such a Salvation? His Pain, his Ignominy, his Weakness could not but be very sensible to him; yet nevertheless such was his Pity,

F such

such his Care of a poor Creature, that when there was but a Span between him and Hell, when the roaring Lion had him in his Mouth, and was carrying him into his Den, in comes this great Deliverer, and in the height of his own Anguish and Weakness, rescues this Lamb out of the Jaws of the Devourer, and assures him, *Verily I say unto thee, &c.*

We have in these Words several Things considerable.

I. The Person to whom this Promise is made, *Thou*, a Thief, so one Evangelist calls him; a Malefactor, so another; one that had traded in Mischief, which had now brought him to the shameful Death of the Cross, and who even upon the Cross reviled Christ, *The Thieves also that were crucified with him cast the same in his Teeth*, saith St. Matthew, viz. the same that other Standers by reviled him with, *If he be Christ, let him come down from the Cross, and Let God deliver him if he will have him.* How illustrious doth Divine Grace here shew it self? for it checked him in his very Reviling, and made that Tongue which reproached Christ, in the very next Instant to confess and adore him.

But

Mat. 27.
44.

But 2dly, *Thou shalt be with me* : Why he was with Christ already, for he was crucified with him, and happy he that he was so.

Take Notice therefore 3dly of the Place where he shall be with Christ, viz. *in Paradise* ; and here the Reward outvies the Request ; he hath more Favour granted him than he desired ; he petitioned only to be remembered by Christ when he entered into his Kingdom, and Christ assures him he should be with him before (as an Earnest and First-fruits of his desired Felicity) in *Paradise*, the Receptacle of all holy Souls, departed this Life in the true Faith of God's Holy Name ; where they rest from their Labours till the general Resurrection, when they shall receive their perfect Consummation and Bliss in Body and Soul.

But 4thly, When shall this be ? Christ doth not say this Year, this Month, or this Week, but *to Day*, immediately ; our Saviour doth not extenuate his Favours by delaying them, but lets Grace and Glory, with a full Tide, flow in upon him with both at once.

But how could this be? for Christ himself was not so soon in Paradise; his Body was not, for the Grave held it; and his Soul was not, for that descended into Hell.

To remove this Objection, which may otherwise lie in our Way, I shall not, with *Tertullian* (follow'd by a late Commentator of great Note) confound *ἄλω* and *παιδείων*, and make both of them signify only a Place of Separation, which was a Fancy that received no countenance from the rest of the Fathers; *St. Austin* particularly declares that *Infernus* cannot be rightly understood but for the Place of Punishment, and that no Place of Scripture can be produced wherein 'tis used in a good Sense, and consequently that it can never mean that Place where the Souls of the Righteous are at rest; and that since our Lord's Descent into Hell, *Boni & fideles prorsus Inferos nesciunt*, Good Believers are not acquainted with any such Place.

I know my Text hath been made use of to establish Christ's Allegorical, and to disprove his local Descent into Hell; as if Christ's Soul, being to go that Day to Paradise, could neither go to Hell that Day, nor the two Days after.

But

But 'tis most evident, saith **Vigilius*, * In his
 that our Lord was crucified the sixth ^{second}
 Day, that on the same Day he descen- ^{Book 2-}
 ded into Hell, on the same Day he lay ^{gainst Eu-}
 in the Grave; and on the same Day ^{tyches.}
 said to the Thief, *To Day you shall be*
with me in Paradise. All this might
 very well be done by Christ within less
 time than the Compass of a natural
 Day; for we may not measure his
 Omnipotence by our own Infirmities.

We know that Satan could discover
 to Christ all the Kingdoms of the ^{Luk. 4. 5.}
 World in a Moment of Time, and
 certainly God's Power is not more li-
 mited. But to take away all Scruples
 that may hence arise; suppose Christ's
 Soul, as being of a finite Nature, could
 not so soon pass through the two di-
 stant Kingdoms of Light and Darkness;
 yet Christ's Soul was not all Christ;
 his God-head certainly was in Heaven
 that Day, nay 'twas both with his
 Soul in Hell, and with his Father in
 Heaven; and therefore might be with
 the Thief in Paradise, though at the
 same time his Soul was in Hell.

I have one thing more to observe,
 before I proceed to the main Design of
 this Discourse. 'Tis well known that

this Text hath been urged to refute that groundless, but gainful Error of Purgatory. Wherefore they of the Church of *Rome* have joined the Adverb *Hodie*, (on which the main Stress of the Argument is laid) to our Saviour's Asseveration, in the first Words of my Text, *Verily I say unto thee to Day* a Conceit which hath been exploded by the most sober and learned of their own Party; *Maldonate*, the most strenuous Asserter of this third State, saith, 'tis a faint and insipid Perversion of the Words, but withal that this Doctrine of Purgatory is no way prejudiced by it; for this was a singular Instance, a miraculous Example of the Divine Mercy; and though this Thief was not purged in such a Fire, yet it doth not therefore follow that there is no such Fire at all. We have no Reason to admit his Authority, unless he can produce one Scripture at least, where this Doctrine is positively asserted: There is no general Rule, saith he, without an Exception; true, but where is this general Rule plainly and clearly deliver'd? They say Christ's Apostles have taught this Doctrine of Purgatory, not in any Scripture, but by
Tra-

Tradition. At the same Rate they make Tradition father all their spurious Doctrines. But St. Paul saith, some shall arise whose Gain is Godliness; and 1 Tim. 6. 5
 St. Peter adds, that *through Covetousness they shall make Merchandise of Men's Souls.* 2 Pet. 2. 3.
 Some have thought that by these Words the Apostles intended to prefigure the Doctrine and Design of Purgatory, the Gain of which being once subtracted, the Fire would soon go out.

These Things being thus premised from the Particulars of my Text, I conclude with St. Paul, *This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners;* 1 Tim. 1. 15.
 which will farther appear in the Instance now before us, by considering this Thief's past, present, and future Condition.

1st, Let us consider what he was; for by Christ's Speech he might be presumed to be some Prophet, some Apostle, or some holy Man, no ordinary Person: For what could Christ have said more to Abraham, or to Moses, or to David, or to Simeon, or to his Virgin Mother? But this Man was a Sinner, and not only (for so they were all) but a great Sinner. All Sins are

not equal ; it was a worse Sin to murder *Zacharias* at the Altar, than *Uriah* in the Field. Of Sins some are in Word only, some in Thought only ; but the Sins of this Malefactor were transcendent and enormous ; he is called *Kavúgy* Ⓞ, an Evil Doer, a Thief saith another Evangelist ; nay , worse, a Robber , and in probability a Murderer too, his Execution makes it very likely , and St. *Austin* calls him a Man of Blood. But say he was but a Thief ; shall Thieves enter into the Kingdom of Heaven ? St. *Paul* answers, No : We may therefore wonder that when he desired of Christ to be remembred in his Kingdom, Christ did not answer him, What have I to do with thee ? God has assigned another Place to Thieves and Murderers, not Paradise, but the Lake that burneth with Fire and Brimstone ; such a one he was.

But 2dly, What is he now ? *Thieves* saith St. *Paul*, shall not enter into the Kingdom of Heaven ; but this Man is not so now, for Christ hath taken his Sin from him, and imputed to him his own Righteousness ; and looking on him in that happy Metamorphosis, assures him, that his deceased Soul shall be

be reposed among his departed Saints. Grace is Christ's to give where he thinks fit, and his holy Spirit breatheth where he listeth.

There are three famous Conversions recorded in Scripture, which we most gratefully commemorate, *St. Paul's*, *Mary Magdalen's*, and this penitent Thief's. But among them all, this of the Thief appears most illustrious: For *Mary Magdalen* had seen many of our Saviour's Miracles, had heard many of his Sermons; and withal her Sisters good Example might influence her, and work much upon her: And for *St. Paul*, he saw Christ surrounded with Glory, more resplendent than the Sun at Noon Day; he likewise heard his powerful Voice calling upon him to return: But this Convert never saw Miracle, never heard Sermon, never had seen the good Example nor the Glory of Christ; but only saw him in his Humiliation and Disgrace, rent and torn upon the Cross, as if he had been as arrant a Malefactor as himself. O wonderful Change! that a Man deservedly condemned to the Cross, should in an instant turn and become a Confessor. We may say of him, as our Saviour did of
the

Mat. 15.
28. the *Syrophœnician Woman*, *Great is thy Faith*, which can see the Sun under so thick a Cloud, that can discover a Saviour under such a Vail of Misery, and call him Lord; that when he saw Jesus struggling for his own Life, when no Deliverer came to him, yet could cast himself upon him for his everlasting Safety, *Lord remember me*. I question whether the Apostles themselves reached in some Particulars to such a Faith; they acknowledged indeed Jesus to be Christ while he lived, but denied him upon his Arraignment; and when he was dead, they spake diffidently, *We trusted that it had been he which should have redeemed Israel*; they could not tell what to make of it: But this Man very stoutly confesseth him even while he was dying. He was a Robber in his Life, and in his Death too; Lo the Kingdom of God here suffers Violence, he gets Heaven by Rapine. Lord, how ought we to bless thee for this mighty Work, and to admire it above all other Demonstrations of thy Mercy and Power? 'Twas not so great a Miracle to darken the Sun, to shake the Earth, and to rend in twain the Veil of the Temple, as to enlighten a blind Understanding

Luke 24.
21.

derstanding, to mollify a stony and hard Heart.

The Cross had an effect beyond Moses's Rod, to whose Power though the Earth, and Sea, and Elements, though Light and Darkness and all the Creatures yielded, yet Pharaoh's Heart could not be moved at it. Now is that Prophecy fulfilled, *The Beasts of the Field shall honour me, the Dragons, and Owls, and Ostriches, because I gave Water in the Wilderness, and Rivers in the Desert.* What Wonder if the Stars of Heaven praise him, or a Quire of Angels, or the Children of God, who are endeared to him by their Knowledge of him, and by the Benefits which he hath heaped on them? But that Dragons and Ostriches, that a Thief, a Russian, one that lay lurking in Thickets, Woods, and Mountains, purposely to do Mischief, should praise, and honour, and magnify God, is a Mercy which deserveth an Epithet beyond Admiration; so that we may well use our Saviour's Words, and say, *We have not found so great Faith, no not in Israel.* Isa. 43. 20.

3dly, As to his future Condition, Christ saith, *This Day thou shalt be with*

with me in Paradise. Heaven is the City of the Living God; this City hath Gates that give Admission to it: Baptism we know is the Sacrament of Admission into the Church, whereby we are made the Children of God; therefore is the sacred Font usually placed at the Entrance of the Church, to signify that there we are admitted Christians. But what is this to the Thief? Was he baptized? I answer, What if he were not? He had been circumcised the Eighth Day, and the World was not yet tied to the Law of Christian Baptism. However he was baptized with the Baptism of Blood, and of the Spirit; and the Baptism which was now most proper for Christ to use, was not that of Water, but of the Holy Ghost. And as to Sanctification, we have no Reason to doubt of his, if we consider,

1st, His hearty Confession and Acknowledgment, *We indeed suffer justly, and receive the due Reward of our Doings.*

2dly, His Desire to promote the Fear of God in the Hearts of others; for he admonished his impenitent Comrade, *Dost thou not fear God?* His Design was

was compassionate as well as pious ; for out of an extraordinary Charity, he both desired and laboured that his guilty Fellow-Sufferer might be received into the same Condition with himself.

3dly, His lively Faith in Christ, first resting in these Truths, that Christ was a just Person, and that he had a Kingdom; and then particularly applying to him for Mercy, *Lord remember me when thou comest into thy Kingdom.*

4thly, His quick Sense of Eternity, and evident Sight of somewhat beyond this World, which gave Vigor to his Repentance. *'Twas Jesus Christ that* 2 Tim. 1. *brought Life and Mortality to Light,* 10. of which this Penitent made a full Confession, who saw a Kingdom beyond the Cross and Death.

5thly, Add that he was moved to all this without any manner of Inducement from outward Advantages ; for 'twas when Christ was under the Infamy of a shameful Death, and had nothing to make such a Greatness as he aspired too probable.

Among us, who generally speak honourably of Christ, Professions of him are ordinary. But if one bred in *Tur-*
cism

rism or *Judaism* should confess him, 'twould be much more acceptable; yet not so much as this Malefactor's Confession was, who saw him in so despicable a State, derided by all. Wherefore no Wonder if being thus sanctified, Christ assures him he shall be glorified.

He that would rightly and duly apply all this, must live in Hope and Fear; Fear as a Bridle must keep and restrain him from doing Evil; and Hope as an Anchor must secure him from Despair. Fear it self will make us diffident of entering into Paradise, considering what we are, how impotent and worthless: But Hope will raise us again, and give us Spirit, considering what God is, and how infinite in Mercy. Upon these two God conferreth all his Favours, *For his Eyes are upon those that fear him, and hope in his Mercy.*

Psal. 33.
18.

First, My Text obligeth us to Hope, for therefore would Christ have this Thief saved, to lay a Foundation for our Hope of being forgiven all Sins whatsoever, that so this Absolution and Indulgence might encourage all Christians, and keep them from sinking
into

into Despair. Wo unto them that have gone in the way of *Cain*; *My Sin*, Gen. 4. 13 *saith he, is greater than I can bear.* God either cannot or will not pardon it. God is highly offended at this Sin, not because 'tis the greatest, but because 'tis most prejudicial to the Sinner; it shuts up all Passages to Heaven, and bars Paradise against him. God is more sensible of the Hurt we do our selves, than of the Affront we offer him; the Despair of *Judas* did more trouble him than his Treason; for in betraying him, he did but shew how little Regard he had to his Humanity; but by despairing, he evidenc'd what a mean Opinion he had of his Divine Mercy.

That which the Thief preacheth to us from the Cross is, that neither the Greatness of our Sins, nor the Shortness of our Time, nor the Extremity of our Last Hour, nor the Enormities of our whole Life, can preclude us from Pardon, upon our sincere Conversion to God.

1st, The Straightness of Time cannot. Far be it from us, who are Ambassadors of Christ, to put a stumbling Block before the Feet of his Followers,

ers, or to discourage them from Hopes of Mercy. The ancient Fathers and Councils have been very indulgent to Penitents, nor would they limit the Divine Mercy. As for the Judgment of some late Divines, that have thought it impossible for a Man on his Death-Bed to repent with that Repentance which the Scripture requireth, and annexeth Pardon to, I cannot but think it too severe; Infinite Mercy cannot be limited; it hath displayed it self in all kinds of Pardons; it hath chosen some of the worst of Sinners, the chiefest of Malefactors, who have made the utmost Adventure of Continuance in Sin, and hath brought them Home; that in those Glasses it may be seen, that where Sin hath abounded, there Grace hath abounded much more. St. *Cyprian* allows a great deal to Repentance within the last Agonies of Death, when the Soul hath left its outward Residence, and is now retired to its chief Castle, the *ultimum moriens*, before its last Surrender; though Satan be at the Bed-side watching to take the Ghost at its Departure; yet even then infinite Clemency disdains not to accept of Repentance, nor accounts
that

that late which is true ; nor deprives that of Pardon which hath the full and free Act of the Soul. If but then (but oh that thou shouldst not do it sooner) if but then thou canst say, and say it from thy Heart, God be merciful to me, a Sinner ; nay, if thou canst not say it, canst but groan it, but sigh it, (thy Speech perhaps is gone) by God's Mercy it may serve ; nor doth the Straightness of the time exclude Pardon, when the Humiliation is sincere.

2dly, Neither the Greatness of our Sins, nor the Enormity of our Lives can exclude us from Pardon. Are thy Sins many ? Are they great ? They are not so great but God's Mercies exceed them, they are not so many but his Compassions are more. If Christ will have us forgive our Brother seventy times seven Offences, God will surely pardon a Sinner seventy thousand times ; and as to the Heinousness of our Sins, *David's* were Murder and Adultery ; *St. Peter's* greater, a Denial of his Master ; *St. Paul's* were exceeding great. for he persecuted the Church ; yet none of these despair'd. If the Thief then, and *St. Paul*, and *St. Peter*,

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and

David were saved; why not thou as well as they? A multitude of Penitents, that have escaped the Wrath to come, beckon to us to follow them, and to retire into the Bosom and Shelter of God's Mercy, where they are safe from all the fiery Darts of the Enemy. Heaven hath now many Saints in it that called themselves upon Earth the greatest of Sinners.

But as some frustrate the Grace of God by Despair, so do others abuse it by Presumption. It many times falleth out, that there is more Danger in pressing some Truths, than in maintaining some Errors; *At what time soever a Sinner repenteth*, hath with many scarce left any time to repent in. In Consideration hereof, the Orthodox Fathers, even where they opposed the Severity of the *Novatians*, yet delivered the Doctrine of Repentance with great Caution and Circumspection: *Inuitus loquor*, saith *Tertullian*, I do very unwillingly publish this free Grace of God; *ποσινδελος λεγω*, saith *St. Basil*, I speak the Truth in Fear; for my Desire is that after Baptism ye should sin no more, and my Fear is ye will sin more and more, upon Presumption of Repentance

Repentance and Mercy. Look into the World, and you will find there is great need of Fear and Caution ; for more fall by Presumption than by Despair. We read of but one that despair'd and hang'd himself, and so went to his own Place ; but how many thousands have gone the same Way with less Reluctancy, with fair, but false Hopes ? Alas, how much hath the Example of this penitent Thief conducted to the cherishing of such presumptuous Conceits ? But the same Spirit that breathed upon this Man, passed by his Fellow ; their Trade was alike, their Sin and Cross the same, only the Grace of God, which is most arbitrary, made the Difference ; the one is taken, the other is left ; the one dies in his Sins, and sinks down to Hell, that we may fear God's Justice ; the other is saved, that we may not despair of his Mercy. Our Saviour, to give a publick Testimony of his Clemency, when he was offering up himself a Sacrifice for Sin, thought it convenient, at so great and solemn a time, to have one remarkable Instance, and Monument of his Mercy : The penitent Thief then stood close to this Sacrifice, he was

within the Odour of the Incense. Add to this, that Christ was now triumphing over Principalities and Powers, and making a Shew of them openly upon the Cross ; and therefore that he should bear away, as in the Field, the Prey taken from the Foe, was agreeable to the Expectation that so great a Conquerer had raised.

Now he that would depend upon a Death-bed Repentance, must consider that this is but a single Instance, that he can never meet with such another time when Christ shall lay down his Life for Sinners, nor expect to shew such exemplary Faith and Repentance as the Thief did ; a Repentance so extraordinary that some Divines have ranked it among our Saviour's greatest Miracles. This Man was singled out in the Days of the Messiah, in the grand Period of Miracles, upon the greatest Occasion, to display our dying Mediator's Power to forgive Sins in his lowest Humiliation : And the Convert readily submitted to the Power of God's Grace ; as soon as God call'd him he came presently, he immediately repented, believed, and was saved. This is that which, in the Example
before

before us, should more especially be taken Notice of by them that would defer their Repentance.

'Twas the Advice of a Jew, repent one Day before Death. Now this is the Day that we can only depend upon to repent in, for we may die to Morrow; and then instead of being with Christ in Paradise, we may hear Satan say to us, To Day shalt thou be with me in Hell. We must all pass into another World through the Gate of Death, but we must first repent, if we would avoid those Agonies of Conscience, which will surpass the Tortures of a Cross; we must have our Sins cancel'd, if we would die in Peace, and say with our Saviour, *Father, into thy Hands I commend my Spirit.*

To conclude, This I say, Brethren, the time is short, the Moments of it are winged, and fly from us; like a Stream they glide away, and we cannot revoke them. It concerns us therefore rightly to number our Days, that we may know how frail we are, and may apply our Hearts unto Wisdom.

But we still say with the Sluggard, yet a little Summer, a little Sleep, a little folding of the Hands to Sleep; till

the Scorching of the Infernal Flames break in upon us, and awaken us out of our spiritual Lethargy, as some have been raised in their funeral Piles, to be sensible of their Misery, but too late to prevent it. Wherefore 'tis our greatest Safety, and withal the truest Improvement of Life, to repent betimes. This will procure us that *θραναία*, that easiest and sweetest way of Dying, which many have desired; if that may be called a dying which is but a Translation to Immortality, a Reinstatement in *Paradise*, where, with the penitent Thief, we shall ever be with the Lord.

SER.

SERMON V.

LUKE XV. 7.

*I say unto you, that likewise
Joy shall be in Heaven
over one Sinner that repent-
eth, more than over ninety
and nine just Persons that
need no Repentance.*

OUR Saviour not long before his
Death deputed Seventy Disciples,
and sent them two by two to every
City, Town, and Place, whither he
was himself to follow. Their Business
was to certify the People that he was
the Messiah, and to prepare them to
receive him. The Rumour of him
raised vast Multitudes to expect and at-
tend him; among them were many

Publicans and Sinners, Men of an infamous Name and scandalous Conversation among the *Jews*, so that whosoever entertained and conversed with them, he was reprehended by the
 15.2. *Scribes and Pharisees*, saying, *This Man receiveth Sinners, and eateth with them.* However Christ admits these, and vindicates it in three several Parables, of a lost Groat, a lost Sheep, and a lost Son; all hinting to us with what Tenderness Sinners are to be invited to Repentance, with what Kindness they are to be embraced when they return, what Joy their Repentance occasions in Heaven; and that therefore it should not be maligned and envied here upon Earth. *I say, &c.*

Some Fathers and modern Commentators mystically refer this Parable of the lost Sheep, to the Condition of Man stray'd from that primitive Innocence in which he was created; Christ the great Shepherd *leaves the ninety nine in the Wilderness*, the fallen Angels in their Sin and Punishment, to seek and to save lost Man; and having brought him back to Heaven, his Father's House, he *calleth together his Neighbours and Friends*, the holy Spirits and Angels of God, who partake with him in his Joy;

Joy, highly applauding and congratulating the Redemption of Mankind. *I say unto you that Joy, &c.*

But leaving this mystical Reference, I will consider the Words as they are in themselves; and in them these three things.

1st, Who this Sinner is that repenteth.

2dly, Who these just Persons are that need no Repentance.

3dly, That there is more Joy in Heaven over this one Sinner that repenteth, than over ninety and nine just Persons that need no Repentance; for which we have our Saviour's Attestation, *I say unto you.*

I begin with the first, who this Sinner is that repenteth. The Word *μετανοειν*, to repent, some will have to signify as much as *post factum sapere*; 'tis well rendered by the Latin Word *resipiscere*, to be wise again, as if a Man were an arrant Fool, as indeed he is, all the while that he continues in Sin unrepented of; which our blessed Saviour implies in this Chapter, speaking of the *Penitent Prodigal*, when he Luk. 15. 7 came to himself, as if he had not been his own Man all the while that he ran
on

on in a Course of Sin and Vanity. Others again will have it to signify *Mentem in melius mutare*, a turning of the Heart, and returning to God, and therefore express it by turning to God, and being turned from Sin; St. Peter joins them both together, adding the latter as an Explication of the former, *μετανοήσατε καὶ ἐπιστρέψατε*, which our old Translation hath aptly rendered, *Be converted and amend your Lives*, which besides the external Deed, implies an inward Change of the Mind. The *Rhemish* Version, *Do Penance*, denotes only an outward penal satisfactory Act, which is not amiss, provided the Mind, or inward Man, be renewed also; but of this inward Reformation, *Mirum Silentium*, saith *Calvin*, there is a strange Silence; you will hardly meet with any thing of it in all the Voluminous Treatises of Popish Writers. 'Tis not a Shirt of Hair, a lenten Suit, a dejected Look, that can please God, without a sincere Humiliation of the Heart; not the outward Habit of *John the Baptist*, without his inward Vertues; And I cannot but think him the better Penitent of the two, that stays at Home, and lives godly, righteously, and soberly,

berly, than he that carries his Sins to the Holy-land, and brings them back again.

The Divines of the Reformation, sensible of these Defects, have in their Writings generally defined Repentance to be a true Conversion to God, proceeding from a Fear of him, and consisting in mortifying the old Man, the Flesh, and in quickening the Spirit. Nor did they stay here ; but indispensably required the Fruits and Exercises of true Repentance, consisting in Offices of Piety to God, and Charity towards Men ; such as

1st, A Knowledge of our Sins, and of the Irregularity of our Actions, which we cannot discover better than by the Law of God, which is the Rule and Standard of our Actions ; I had known Lust, except the Law had said, *Thou shalt not covet*, Sin being no-Rom.7.7. thing else but the Transgression of the Law.

2dly, A true Contrition of Heart, joined with Prayer to God, that he would vouchsafe us the Grace of Godly Sorrow, rather to grieve for the Sin, than for the Punishment due to it. If there were no Conscience to accuse, no Devil

Devil to terrify, no Judge to arraign, no Hell to torment ; yet would the Penitent be humbled for offending so good a God. Thus did *Anselm*, out of Detestation of Sin, profess, that if the Horror of Sin on the one Side, and the Terror of Hell on the other, were so proposed, that he must of Necessity undergo one, he would prefer Torments before the Filthiness of Sin. Tears of Sorrow will prove like the Waters of the *Red Sea*, through which Penitents shall pass to the Land of *Canaan*, but their Enemies, their Sins, like the *Egyptians*, shall be drowned in those Waters ; so that, as *Moses* said, they shall see them again no more, unless perhaps, as the *Israelites* did the

Exod. 14. *Egyptians, dead upon the Sea-shore.*

30.

3dly, An unfeigned Confession of Sin, according to *David's Practice*, I said *I will confess my Sin unto the Lord, and so thou forgavest the Iniquity of my Sin.*

4thly, An Expectation of Pardon and Reconciliation by Faith in Christ. A Sinner that repents, tho', like the poor Man that went from *Jerusalem* to *Jericho*, he hath fallen among Thieves, tho' he be stripped and wounded, yet he

he is not quite dead, but gasps for Relief, expecting the Coming of the good *Samaritan*: His Soul is wounded indeed, but not to Death; 'tis only launced in order to be healed. This Hope distinguisheth godly Sorrow from the Grief and Despair of forlorn Wretches, such as *Cain* and *Judas*, Men without the least Gleam of Comfort. *Judas* went the wrong way, saith *St. Ambrose*, in confessing his Sins to the *Jewish* Priests; I suppose, saith he, that if that Confession had been made to Christ, he might have obtained Mercy.

5thly, A real Change by new Obedience: This is indeed true Repentance, the others are but Preparatives to it; 'twas the first Text that *St. Paul* preached upon, after his own Conversion, that the *Gentiles* should *repent*, *Ast. 26.*
and turn to God, and do Works meet for *20.*
Repentance; *St. John Baptist* too en- *Mat. 3. 8.*
 joins the same to the *Jews*; for vain, saith *St. Austin*, is that Repentance which is not attended with new Obedience. From all this you may easily collect who this Sinner is that repents, viz. one that from a Sense of his Sins and of God's Judgments becomes de-
 jected,

jected, as *David*, and *St. Peter*, and *Mary Magdalen* were, and thereupon proceeds to a Dislike of himself, comes to *Christ weary and heavy laden*, turns away from the *Wickedness* which he hath committed; and doth that which is lawful and right, over such a one there is Joy in Heaven, more than over ninety nine just Persons that need no Repentance. Who these are is our next Enquiry.

One would think it strange to hear of any Man that needs no Repentance; unless it be he who said these Words, *who did no Sin, neither was Guile found in his Mouth*: On the other Side it would be no News to hear of ninety nine unjust Persons, that did not repent.

Eccles. 7. 20. The Wisest of Men tells us, *That there is not a just Man upon Earth that doth Good, and sinneth not*; and *St. James*

Jam. 3. 2. assureth us, *That in many things we offend all*; and consequently we have all need to repent.

St. Austin, and others, are of Opinion, that by the ninety nine just Persons, our Saviour meant the *Pharisees*, who boasted of their Righteousness, and flatter'd themselves as if they were just. And there is no doubt but that in this Expression he doth glance upon

on them ; so that the Words may ironically be understood ; like these, *I came* Mat. 9. 13 *not to call the Righteous* (you Pharisees that presume your selves to be such) *but Sinners to Repentance.* But I chuse rather to understand by them those that were never engaged in a vicious Course of Life. 'Tis true, the *Righteous Man*, Prov. 24. *saith Solomon, falleth seven times, but* 16. *not into any notorious wilful Crimes, not into habitual Sins ; his Failings, Slips, and Infirmities are frequent, and such as call for his Sorrow ; he wishes 'twere otherwise, and for the future resolves to be vigilant and industrious to amend his Life ; and though he may need Contrition, yet not that thorough Change of Mind which is here mentioned, and is requisite to reduce a Lost Sheep, or a Prodigal Son to his Father's House. To this we may refer that of our Saviour, He hath no need save* Joh. 13. *to wash his Feet, but is clean every whit.* 10.

While his Feet are treading in the Ways of the Wicked they will be apt to gather Dirt, which requires a continual Cleansing ; so the Frailties and Imperfections of our weak Nature, want a constant Purification by the Grace of Christ, and then we are *clean every whit.*

The

- Ezek. 18. 6, 7. The Prophet Ezekiel describeth a just Person to be one *that doth that which is lawful and right, that hath not eaten upon the Mountains, nor lifted up his Eyes to the Idols of the House of Israel, that hath not defiled his Neighbour's Wife, hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by Violence, hath covered the naked with a Garment, hath not given forth upon Usury, neither hath taken any Increase, that hath withdrawn his Hand from Iniquity, hath executed true Judgments between Man and Man, hath walked in God's Statutes, and hath kept his Judgments to deal truly; he is just, saith the Lord God.* Such a one
- Gen. 6. 9. was Noah, a just Man, and perfect in his Generation; such a one was Lot,
- 2Pet. 2. 7. God delivered just Lot, saith St. Peter;
- Job 1. 1. such a one was Job, a Man perfect and upright, one that feared God, and eschewed Evil; such a one was Joseph, the
- Mat. 1. 19 Blessed Virgin's Husband, a just Man, saith St. Matthew; such a one was Simeon, a just Man and devout, that waited for the Consolation of Israel; such
- Luk. 2. 25. a one was Joseph of Arimathea, a good Man and a just: Lastly, such a one was
23. 50. Cornelius the Centurion, a just Man;
- Ast. 10. 22 one

one that feared God, and had a good Report among all the Nations of the Jews. Yet all such Men are liable to Sins of Infirmary, which, by the daily Incur-sion of Temptations, and through Sa-tan's Stratagems, they fall into; for which they are heartily sorry, and humble themselves before God, begging his Pardon for what is past, and his Grace to assist them for the time to come. But they cannot properly and strictly be said to repent; for He that is born of God cannot commit Sin, saith ^{1 Joh. 51} *St. John, that is, doth not live in it as* ^{18.} *in a Trade or Course of Life; for his Seed remaineth in him, a new Princi-ple, a Principle of Cognation with God, which will not suffer him to lie down in habitual Sin. And here (as* *Moses said to Joshua, Would God all the* ^{Numb. 11} *Lord's People were Prophets) so may I* ^{29.} *say, would to God all of us were thus righteous. Much depends upon the Care and Industry of Parents to train up* ^{Prov. 22} *their Children in the Way wherein they* ^{6.} *should go; the Religion which they so early imbibe grows up with them, and they will not depart from it when they are old; and if they so persevere, they may be reputed just Persons that need*

†King. 18
12.

no Repentance ; yet there is more Joy in Heaven over one Sinner that repenteth, than over ninety nine of these. But how can this be ? Is there more Joy in Heaven for a penitent Thief upon the Cross, than for a good Obadiab, *that had feared God from his Youth* ? Is there more Joy in Heaven for a Mary Magdalen repenting, after a long time of Incontinency, than for a holy Hannah that has always trod in the Ways of Vertue ? Is there more Joy in Heaven for the Return of one profligat Wretch, than for a Jofiah who hath served the Lord from his Childhood ; or for a Timothy trained up in Piety from his tender Years, and for *ninety nine that have remembred their Creator from the Days of their Youth* ?

It seems so by the Parable of the Prodigal and his elder Brother, there was more Joy for the Return of that vicious and debauched Vagabond, than for his elder Brother, who had always kept at Home, and never transgressed his Father's Commands. How the Parable may admit this Construction, we shall enquire immediately, when we have considered the positive Part of the Text, *that there is Joy in Heaven over one Sinner that repenteth.* But what need

need hath Heaven of such poor wretched Creatures as we are ? If all Mankind were for ever banished from thence, what would God be the less in Majesty and Glory ? And what would the Angels lose in Blessedness and Purity ? Certainly the Repentance and Salvation of Men is a thing that God can very well be without, for he was the same God before there was a World ; nor can the Angels be thought to need us, for they are what they were before Man was in Being. What a wonderful, what a transporting Consideration then is it, that our Repentance should be Matter of great Joy to all the Heavenly Inhabitants ? *Jacob* indeed was ravished and revived, when the joyful News that *Joseph* was alive came to him : But are there any in Heaven that would be so affected upon Hearing that we are alive to God after we have been dead in Sins ? Yes, he that cannot be deceived tells us so. If we have any good News to tell, how full are we till we have told it ? *Abimaaz* and *Cushi* ran as for their Lives, contending who should bring the first News of the Victory over *Absalom* : And if it be possible for us to bring good News to

Heaven, to the great King of the World, and to all the Heavenly Host that attend upon him, why do we not make Hast to do it? But who are they that will be affected with this Joy? The last Parable of the Chapter tells us, that there is Joy with God the Father, by that Intimation how the Father rejoiced upon the Return of his lost *Prodigal*: And the first Parable tells us, there is Joy with Christ, by shewing how the Shepherd rejoiced upon his finding and bringing back his *Lost Sheep*. And the Application of the second Parable plainly shews, *That there is Joy in the Presence of the Angels of God over one Sinner that repenteth*. We must understand the Words, as they refer to God, as spoken by way of Accommodation to our Capacity, after the Mauner and Language of Men, importing only this, that the Conversion of a Sinner is a thing highly pleasing and acceptable to God. He hath used many means to bring him to Repentance, by his Mercies alluring him, and drawing him with the Cords of a Man, with the Bands of Love, and by his Judgments affrighting him to it; *When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.*

Luk. 15.
23.

Ver. 6.

Ver. 10.

Hos. 11. 4.

Isa. 26. 9.

teousness. Upon this Errand were the Apostles sent to preach the Doctrine of Repentance and Remission of Sins; nay 'twas the very first opening of our Saviour's Commission, Repent, for the Kingdom of Heaven is at Hand; therefore he was indefatigably diligent, going about to heal the Diseases of the Soul, as well as of the Body, and therefore did he shed his Blood, thro' which we have Redemption. Needs then must he rejoice who sees the desired Fruit of his Pains and Industry; *When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hands; he shall see of the Travel of his Soul, and shall be satisfied:* Therefore he says in the Person of the glad Shepherd, *Rejoice with me for I have found that Sheep which was lost:* Rejoice not so much with the Sheep, that had deviated and lost it self, as with me, who by my Care and Grace have found it wandering in a vast Desert. And as there is Joy with God the Father and the Son, so with the holy Angels too, who are our great Shepherd's Neighbours and Friends, his Neighbours, as living in

Mat. 4. 17

Isa. 53. 10.

Heaven, his Seat and Habitation, where they enjoy his Sight and Presence ; I say unto you, *That in Heaven the Angels do always behold the Face of my Father which is in Heaven :* They are his Friends too, as being acquainted with the Secrets of his Will ; *I have called you Friends,* saith he, *because all things which I have heard from my Father I have made known to you :* Friends again, as conforming their Wills in all things to his ; *Ye are my Friends, if ye do whatsoever I command you.* To these the Repentance and Conversion of any Sinner is highly welcome ; to this end do they willingly and readily attend upon Men, requiring no other Recompence for their Attendance, but our Amendment and everlasting Good. They rejoyce truly and literally, find a fresh Pleasure and Delight springing up in their Minds, whensoever they hear of a Sinner rescued from the Jaws of Hell, and from the Danger of Damnation. And if it be true, that the Guardianship of Angels is particular, so that every Man hath from his Birth an Angel assign'd to observe and to defend him, as St. *Jerom* seems to say, his Joy must be more exalted, and he cannot

not but have a more particnlar Share in this Gladness. But as to their general Protection, the Scripture is very express, *He hath given his Angels Charge* Psal. 91. *over thee. Millia millium Angelorum* 11. *jugiter meant inter Cælum & Terram,* Thousand Thousands of Angels are continually passing bttween Heaven and Earth, conveying God's Blessings and Man's Prayers; as they grieve at our evil Actions, and are driven away by our wilful and notorious Crimes, as they went from the Temple of *Jerusalem* before its last Conflagration, out of which was heard a great Voice, *migremus hinc*, let us go hence; so they are pleased with our vertuous Actions, and are the Remembrancers of them to God. The great Shepherd therefore calls together his Neighbours and Friends, all the Blessed Society of Angels and Archangels, to rejoyce that they have another Companion to partake of that endless Joy and Happiness wherein they are confirmed, over whom therefore they rejoyce more than over ninety nine just Persons. Not but that God and Angels rejoyce over the Souls of just Persons, as well as over those of Penitents; but by how much the

greater and more apparent Danger the latter are delivered from, the more is God pleased with their Deliverance, and his Word and Grace are more apparently glorified thereby. As a Shepherd is said to rejoyce over one Sheep returned from straying, more than over ninety nine left in the Wilderness, so the Joy for the Conversion of such a Sinner doth more affect our great Shepherd than the Innocence of many ; it being so difficult a thing, 'tis a Surprise, a Happiness beyond Expectation, which is the proper and natural Cause of Gladness. So a Father rejoiceth not so much for the Health of his other Children that were never troubled with Sickness, as for the present Recovery of one desperately ill. Christ, as I hinted before, in this Parable, speaks after the manner of Men, treats of divine and spiritual things as of humane ; his Words are thus paraphrased by St. *Gregory*, They that know themselves to be just Persons, and have not their Consciences oppressed with any weighty matter, but do to their best that which is lawful and right, do not with so much Vehemency of Desire endeavour to reconcile themselves to
God,

God, they are secure of themselves, and therefore do not, many times, take that Care which they should in practicing the great Duties of Religion : Whereas they that are conscious to themselves of having committed many grievous Sins, are enflamed with the Love of God, they attempt the most difficult Virtues, encounter all the Hardships of their Christian Warfare, bid Defiance to the World, to its Honours, Pleasures, and Profits ; rejoice in Tribulation, burn with a flagrant Desire of Heaven, and endeavour, if possible, to make amends for their former Miscarriages. Thus *St. Peter*, having recovered himself from his Fall, stoutly withstood the Assaults of the High Priests, and became the chief Champion of the Christian Church: And *St. Paul* having persecuted the Church of Christ, and having been the chief of Sinners, after his Conversion was no ways inferiour to the chief Apostles, *In Labours more abundant, in 2Cor. 11. Stripes above measure, in Prisons more frequent, in Deaths oft.* Thus *Mary Magdalen*, that notorious infamous Woman, the very Habitation of Devils, having had seven dislodged out
of

of her at once, and having had her
Luk. 7. 47. *Sins which were many forgiven, by
Christ's own Testimony, loved much;
but to whom little is forgiven the same
loveth little. I might descend to in-
stance in Justin Martyr, Origen, St. Au-
stin, and other eminent Saints and Fa-
thers of the Church, how zealous
were they, after their Repentance and
Conversion, to promote God's Glory,
and the Good of Souls? Over such
as these there is no doubt but God and
his Angels did more rejoice when reco-
vered, than over ninety and nine just
Persons that need no Repentance.*

Wherefore to conclude, is it so,
that our Conversion doth occasion so
much Joy in Heaven, that God and
his Angels exult at it? Why do we then
put it off and procrastinate it? Since
if it be possible for the Blessed Inha-
bitants of that Place to have any thing
added to their Happiness, this will be
a new Accession to it. We read of
some that upon hearing one particular
Text of Scripture have been convert-
ed and become new Men; so were St.
Austin, Origen, and others. Where can
we find a more winning Expression al-
most

most in the whole Bible than this, *That there is Joy in Heaven over one Sinner that repenteth?* Are we not moved at the Thoughts of it? Do we not blame our selves for delaying to send such News thither? We endeavour after Riches, and Pleasures, and Preferments, and rejoyce at their Acquisition; when our Repentance and Conversion to God would set Heaven it self a rejoicing. My Text runs in the present Tense, *Over one Sinner that repenteth*, not over him that doth but resolve and design to do so. In the Name of God then, (*that delighteth not in the Death of a Sinner, but that he should turn from his Wickedness and live*, and that the blessed Quire of Angels should be glad at our Return) let us rouse up our selves, give one Spring towards Grace and Heaven, and boldly reject all Satan's crafty Suggestions of Delay. How long shall we cry To Morrow? Why do we not to Day, why do we not this Hour put an End to our sinful Courses? The Advantage and Comfort of doing so will be Ease and Peace of Conscience, and
a Ca-

a Capacity of being everlasting-
ly happy ; our Portion will be
unspeakable Joy and Satisfaction
in this World, and an Earnest
of everlasting Felicity in the o-
ther.

SER-

SERMON VI.

ROM. xii. 17.

*Recompence to no Man Evil
for Evil.*

MY Text is a Prohibition of retaliating Injuries, which is a Duty contrary to the Dictates of Flesh and Blood; for how sweet, how pleasant a thing is Revenge to natural Men? How hard is it to dissuade them from it? Otherwise St. Paul would not so often, and in so many Words forbid it. We find some of the Disciples not well versed in this Lesson; James and John, the Sons of Thunder, would have Fire rain'd down from Heaven upon the inhospitable Samaritans, because they refused to entertain our Lord; nay St. Paul himself had not perfectly leant it; for when the High Priest

Luk. 9. 54.

Priest *Ananias* commanded the Soldiers that stood by to smite him on the Face; he could not easily put up the Injury; but answered with Impatience, *God shall smite thee thou whited Wall.* The Devil, who knows our Weakness too well, thought this Piece of Patience impracticable; for when *Job* had lost his Children and Estate, and yet blessed God; Satan begs God to try him but a little farther, to smite his Person, and then he doubted not but *Job* would curse God to his Face. But *Job* still kept his Integrity; and the World has ever since admired him as a Mirror of Patience: St. *James* cites this as a memorable Instance, *Ye have heard of the Patience of Job.* 'Tis not for nothing therefore that St. *Paul* doth so frequently and so earnestly exhort us to do Good to them that have done us Evil, to bless, and to feed them; and that he doth so passionately forbid us to avenge our selves, or to curse them that persecute us, or to recompence Evil for Evil.

These Words, 1st, Do imply the Infliction of Evils from other Men. 2dly, they express our Duty, that we ought not to retaliate or return the same.

I be-

I begin with the 1st, We can never live so retiredly or warily, but that Men will prosecute us with Injuries ; for tho' the Privileges and Prerogatives of Christians are many ; yet they were never exempted from Affliction, but rather have it entail'd upon them as their Inheritance : Nor can it be otherwise, as long as there are in the World evil and contentious Men, who can sooner part with their Lives, than with their Malice. *That which is born* Joh. 3. 6. *of the Flesh is Flesh ;* that is, 'tis full of the Works of the Flesh, among which are Contention and Persecution : *From* Jam. 4. 1. *whence come Wars and Fightings among you, saith St. James, come they not from hence, even of your Lusts, which war in your Members, from Envy and Malice, from Ambition and Covetousness ?* If wicked Men cannot find Occasion of doing Evil, they will work and forge it out of Good it self ; so Cain, the first Disciple of the Devil, (as he is called by St. Basil) *slew his Brother,* 1 Joh. 3. 12 for no other Reason, but *because his Works were righteous.* If there were no evil Men, there would be no Injuries done ; for I cannot see how 'tis possible for good Men to trouble one another ;

ther; 'tis more probable that Satan should rise up against Satan, and one Devil cast out another: Evil Men may rage against evil Men; a covetous Man may rob and Spoil a covetous Man, and a proud Man may swell against a proud Man; an ambitious Man may lay hold on him that is climbing, and pull him back into the Dust; these are the common Incendiaries in Church and State, the great Troublers of the Peace of *Israel*; these destroy the Walls, and brake down the Towers of a City; these rend the Vail, nay, dig up the very Foundation of the Temple; they are ever in Labour with Mischief, ever teeming and travelling with Evil, and want nothing but Occasion, as a Midwife, to bring it forth. As *Ismael*, who was born after the Flesh, persecuted *Isaac*, who was born after the Spirit, even so 'tis now: We are of *Sarah* the free Woman, we are Children of the Promise, we are of *Jerusalem* which is above: And if we will inherit with *Isaac*, we must be mocked and persecuted as he was; if we will be of the Covenant of Grace we must take up the Cross; if we look for a City whose Builder and Maker is God, we must walk

walk to it through Sufferings. This will farther appear, if we consider the Character of them that are truly Christians, who are the proper Objects of Persecutions. Behold Men, nay Worms and no Men, deaf to all Reproaches, and when Injuries are loudest, dumb as to Revilings; blessing those that curse them, and turning the other Cheek to those that strike them. Behold Lambs, that cannot bite or devour, that cannot countermine the Crafty, nor bind the Hands of the Powerful; made up of Love, Peace, Long-suffering, Meekness, and Gentleness; having no worldly Policy, no Eloquence, no Strength, but that which consisteth in Truth and Innocence. And now what Wonder if such meet with Injuries? They must expect them, and not think them strange, nor be surprized or dismayed at them; for what strange thing is it that *Cain* should rise up against *Abel*, that *Ishmael* should prosecute *Isaac*, or that *Esau* should hate *Jacob*, that *Saul* and *Absalom* should practice against *David*, that the *Jews* should take Counsel against the Lord's Anointed, that *St. Paul* and all the Apostles should make their Way to Hea-

Joh. 16.
33.
2Tim. 3:
12.

Mat. 17.
21.

ven through Dishonour and evil Report? Thus it is, thus it was, and ever shall be with good Men, as long as there are bad Men upon Earth; the Sentence is already gone out, *In the World ye shall have Tribulation, and all that will live godly in Christ Jesus must suffer Persecution.* It concerns good Men only to prepare for it, to converse with Evil before it comes; and more especially 1st, To be innocent in their Lives, and sincere in their Conversations. 2dly, To desire earnestly of God that he would either melt the Hearts, or shorten the Hands of their Persecutors; either bring them into the right way, or strike off their Chariot Wheels; for such evil malignant Spirits cannot be cast out *but by Prayer and Fasting*, which is strong and prevalent, *μαχηρι*, saith *Eusebius*, a most invincible and irresistible thing, placing us under the Wing of God, far above all Principalities and Powers, above all the Terrors of the World; there with St. Stephen pleading for *Saul* the Persecutor, till he become *Paul* the Apostle. 3dly, To cast our Burden upon the Lord, and to put our Cause into his Hands, who is the only righteous Judge, and can cite our unprovoked

provoked Enemies before his Tribunal.

If we thus cast our selves upon him, we need no other Umpire, no other Revenger ; if it be a Loss we suffer, he can compensate it ; if an Injury, he can repair it ; if Grief, he can heal it ; if Disgrace, he can wipe it off ; and he will certainly do it, if we so rely upon him as to trust in him alone. This full Persuasion of God's Power is that which awaketh him as one out of Sleep, it puts him to cloath himself with Majesty, and setteth his Power a working to bring mighty things to pass, and to make himself glorious by the Delivery of his People. 4thly, It concerns good Men in Adversity to be patient and long suffering. Patience worketh more Miracles than Power ; it restoreth all those Goods which our Enemies take from us ; it maketh Dishonour glorious ; it dulleth the Edge of the Sword ; it cooleth the Flames of Fire ; it wearieth Cruelty, and at last turneth the Ordinance upon the Face of the Enemy. Patience is in a manner omnipotent, by virtue of this, *St. Paul* professeth, *He could do* Phil. 4. 13 *and suffer all things.* Thus to possess our Souls with Patience, and to suffer,

is in effect to follow the Apostle's Exhortation in my Text, which is the second thing I proposed to speak of, *Recompence to no Man, &c.* that is, Do not thou, as those under the Law were permitted, require Eye for Eye, or Tooth for Tooth; ye have not so learned Christ, who hath instructed you *to love your Enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that persecute you.* This is a Duty which distinguisheth us from *Jews* and *Heathens*. 'Twas no Sin for a *Jew* to hate his Enemy, or in some Case to take Revenge, at least it was not imputed as a Sin; not but that it was far better and more acceptable to God to do otherwise, but because God was pleased so far to indulge and yield to their present Condition, and to the Hardness of their Hearts, as not to impose it under the commanding Terms of the Law. The Philosophers indeed cried down Anger, but gave way to Revenge; they laid an Imputation upon the one, but gave Liberty to the other: *Cicero* and *Aristotle* approve of Revenge as an Act of Justice. But to abstain from Revenge is an Evangelical Vertue, peculiar and proper

proper to Christians in the highest and strictest Degree; 'tis that Height of Perfection which the Vanity of Philosophy and the Weakness of the Law could not reach; 'twas never seen in its full Beauty, 'till that Light came into the World which improved and perfected our Reason. Could we attain this, could we be but thus affected, 1st, We should be exempted from a World of Cares, which will otherwise turmoil and perplex us; we should sit at Home, and wholly concern our selves with seeking the Welfare of our Souls, and contemplating upon the Joys of Heaven, leaving to God, and to those that he hath deputed, the Management of the World. Our own Subsistence, and the several Interests and Respects wherein we are imployed, withdraw us too much from the most important Concern of our everlasting Welfare; why then should we trouble our selves with other Men? As long as we are innocent, let them alone to rail at, abuse, and malign us: Let us be quiet, we have other more necessary Affairs to mind, to which, if we please, we may make all these Evils and Wrongs subservient, and may work

2 Cor. 6.
10.

our own Good out of their Evil ; resolving all into the Will of God, which is the truest and most sovereign Remedy. 'Tis his Will that we should be estranged from the World, that our Hearts may be fixed on him, and on those Pleasures which are at his Right Hand for evermore. Consider this, and then there will be no such things as Injuries ; or at least they will not appear so to us, which is all one : We shall not see that Horror in them which they that dwell in the World perceive ; but, as St. Paul speaks, when we are impoverished, then we are rich ; when we are made weak, then we are strong ; when we are in Disgrace, then are we honourable ; when we are persecuted, then we are happy ; when we are wounded even to Death, we are but let into a better Life.

Impatience is the most ignorant, the most unskilful, the most unexperienced, nay the most ungodly thing in the World ; Complaints in Poverty, Resentment of Injuries, Murmuring in Sicknes, are Signs that we love the Pleasures of the World more than the Will of God ; that we see more Glory in a Piece of Earth, than in the Practice

Office of Virtue; that we are more afraid of Disgrace than of Sin; and that we bow with more Devotion to the World, than to God. So that for the Sake of our temporal Peace and Tranquility, as well as for the Welfare of our Souls, it will concern us not to avenge our selves, not to *recompence Evil for Evil*. 2dly, This is the ready way to gain and overcome our Enemies. *If thine Enemy hunger, feed him; if he thirst, give him Drink; for in so doing thou shalt heap Coals of Fire upon his Head*: The hardest Metals may be dissolved and purged by the Heat of Fire, and the greatest Enemies may be overcome by Love. When the King of Israel had feasted the Syrians, they came no more into his Coasts; he conquered them by Love, when he could not do it by War. Thus did Jacob pacify and reconcile his Brother Esau; *What meanest thou by that Drove which I met?* and Jacob said, *these are to find Grace in the Sight of my Lord*. The fiercest Dogs will be quieted if you cast them but a Morsel of Bread: Therefore Alphonsus King of Arragon sent a Purse of Gold to one that a little before railed at him, with this Reason, when Dogs bark,

their Mouths must be stopped with some Morfel. He that would vanquish his Enemies, *Non eget Mauri Jaculis, nec Arcu, nec Venenatis gravida Sagittis pharetra* ; He needs neither Bow, nor Arrow, neither Sword nor Pistol ; no, good Turns are a surer Conquest than Blows ; the Heart of Man is like a Flint, which will be sooner broke by a gentle Stroke upon a Feather Bed, than upon a hard Anvil ; believe it, that which cannot be compassed by the smooth Insinuations of Advice and Reason, shall never be done by Force, I mean not truly and heartily. Oyl you know will sink into solid stiff matter, when a dry and hard Substance lies without, and can neither pierce nor soften it ; sweet and mild Perswasions, with the Admonitions of an humble Heart, work deeper in the Affections of Men, than all the Batteries of Virulence and Invection ; there is a Generousness in the Minds of Men, saith *Seneca*, which is rather led than drawn ; very pertinent to this Purpose is the Apostle's Advice, in the close of this Chapter, *Be not overcome with Evil, but overcome Evil with Good*. 'Tis a general Complaint, almost in every Man's Mouth,
that

that there is no Charity in the World, no Love among Men ; but what is the Reason ? 'Tis from the Neglect of this Apostolical Injunction, *Recompence to no Man Evil for Evil*. When thy Brother hath wronged thee, thou presently arrestest, and suest him at Law ; when he offendeth thee, thou railest at him ; is this the way to have him love thee ? No, this will rather produce endless Hatred and Enmity. The Heathen Poet could say, *Ut Ameris Ama* ; if thou wouldst have thine Enemy love thee, love him first ; if he shews Hatred, do you some way or other shew him Kindness ; do him Good, heap Coals of Fire, *Nulla est major Provocatio ad amandum quam praevenire amando*, said St. Austin, there is no greater Provocation to love, than to prevent in loving, for that Heart must be mightily harden'd and obdurate, which though it will not of its own Accord yield Love, will refuse to requite it.

3dly, We shall by this means approve our selves true Children of God, who causeth his *Sun to rise on the Good and on the Evil, and sendeth Rain upon the Just and upon the Unjust* ; who confineth
not

Mat. 5. 43

not his Mercies to Friends and good Men, but extends them to Enemies, and the Provokers of his Patience. We every Day sin against him, and every Day he is kind to us, his Kindness is over all his Works; he doth not only supply our Necessities, but ministreth to our Pleasures; he prevents us with the Blessings of his Goodness, he watcheth over us, and waits to be loving to us, rescuing us by his Providence, and giving us Means of Salvation more than barely sufficient, the Riches of his Grace, the five and ten Talents, his spiritual, temporal, and eternal Favours, which are as immense and as innumerable as our Guilt. Now whatsoever we would that God should do to us, we must also do to others; 'tis upon this Condition that we pray to God to forgive us our Trespases, as we forgive them that trespass against us. Bishop *Latimer* tells us, there were some in his Days that would not say the Lord's Prayer, because they would not forgive their Enemies: It seems they were conscious to themselves to how little purpose they should pray without Charity; but they should have laid aside their Malice, and not
their

their Prayer : But how many in our Days lay aside neither ? What Wonder if the Prayers of such Men miscarry ? For how can God smell a sweet Savour from such a Sacrifice, which is corrupted and sowerd with the Leaven of Malice.

4thly, By not retaliating Injuries we follow the Steps of our blessed Lord, and those Worthies that are gone to Heaven before us in the Practice of this Duty. Our Saviour when he might have called down Legions of Angels from Heaven to destroy his Crucifiers, prayed for them, Father forgive them; he healed *Matthias*, who came out to apprehend him ; and spoke kindly to *Judas* that came to betray him ; when with *Elijah* he might have brought down Fire from Heaven to consume them, He wept over Jerusalem, that Slaughter-house of the Prophets, and of himself. I might proceed to instance in *St. Stephen*, *St. Paul*, and in all that glorious Army of Martyrs, who shed their Blood for Christ, and died praying and wishing well to their most bloody Persecutors. *Polycarp* Bishop of *Smyrna*, being taken in a Country-Farm, commanded the Table to be covered

Luk. 19.
41.

vered, and Meat and Drink to be set before his Pursuers; and when they undeservedly reproached him, he comforted himself in the Words of the
 1 Cor. 4. Apostle, *being reviled, we bless; being*
 12. *persecuted, we suffer it; being defamed,*
we intreat. Archbishop Cranmer was
 so ready to do Good for Evil, that it
 became a Proverb, He that would have
 him for his Friend, must first do him
 some Injury. This is the Character of
 a Mind truly brave and generous: Not
 to revenge argues a noble Spirit; for
 when *David* had his most implacable
 Enemy in his Power, when (*Saul* be-
 ing fallen into a profound Sleep) he
 might have nail'd him with his Spear
 to the Ground, as *Saul* had often at-
 tempted to fasten him with his Javelin
 to the Wall; he would not, he took
 away nothing but his Spear and his
 Cruse, when he might as easily have
 taken away his Life: Whereupon *Saul*
 said to him, thou art more righteous
 than I; and now I know thou wilt be
 1 Sam. 24. King over Israel, and that the Kingdom
 20. of Israel shall be established in thy Hand;
 how did he know it? Even by his ge-
 nerous and great Mind, in abstaining
 from Revenge, when that and his Ene-
 my were both in his Power. And

And now, by way of Application, I will endeavour to make this Discourse as useful as I can. We have the same Precept reiterated by the Apostle, *See that none render Evil for Evil to any Man.* This Duty is so seriously, and so frequently delivered, sometimes in plain Words, and sometimes in Parables, that we cannot but acknowledge the Necessity of our Compliance with it, we cannot pray without recognizing the Force of it. Yea so positively, and without all Restrictions or Limitations it is enjoin'd; that when St. Peter thought it fair to have it restrain'd to a certain Number, and propos'd seven, as in his Opinion reasonable and sufficient; No, saith our Lord, *Forgive, not till seven times only, but till seventy times seven;* and if he could have imagined it possible for a Man to exceed this Number in Injuries, he would not without doubt have stopped there neither. But how is this Doctrine received in the World? What Counsel would Men, and those none of the meanest sort, give thee in this Case? How would some that are look'd upon to be brave, and well bred, advise thee? Why thus, If thy Neighbour

bour hath offer'd thee an injury or an affront, forgive him? By no means, thou art utterly undone, and thy reputation is lost in the World, if thou dost forgive him. What is then to be done? why, let not thy heart rest, let all other business and employments be laid aside, till thou hast his life, or he thine. How! a Man's life for a passionate Speech, or for a disdainful Word? Yes; But that you may gain the Reputation of a discreet, well-temper'd Gentleman, be sure not to kill him in a Passion, when thy Blood is hot and boiling with the Provocation; but proceed with as great temper and settledness of Reason, with as much Discretion and Preparedness, as you would to the Communion: after some days respite, that thou may'st appear to be guided by thy Reason, not by Passion; invite him to some retir'd place, and there let it be determin'd whether his Blood or thine shall satisfy the Injury. Oh Holy Christian Religion! whence is it that thy Children have sucked this Inhumanity, these raging fiery Spirits? for if we enquire of the Heathen, they will answer, they have not learned this from us: If we ask the *Mahumetan*,
they

they will answer, we are not guilty of it. Blessed God! that it should become a fetled course for a Man to run into disgrace with the World, if he dares but perform a Commandment of Christ, which is as necessary for him to do, if he hath any hopes of attaining Heaven, as Meat and Drink are for the maintenance of life; that it should ever enter into the heart of Christians to walk so exactly contrary to the ways of God! That whereas he is every day, and almost every hour, despised, nay, affronted by thee, who art his Servant, his Creature; upon whom he might, without the least imputation of Justice, pour down all the Vials of his Wrath and Indignation, yet he is patient and long-suffering towards thee, hoping thereby to lead thee to Repentance; he calls upon thee by his Ministers, and beseecheth thee to be reconciled to him: and shouldest thou, on the other side, for a passionate Speech, or less, take upon thee to send thy Neighbours Soul, or thine own, or it may be both, clog'd and opressed with all their Sins unrepented of, before the Tribunal of God, to expect their final Sentence, utterly depriving your selves
of

of all the blessed means which God hath contrived for your Salvation, and putting your selves into such a state that it shall hardly be in God's power to do you any good? O what a rebellious Creature is Man, whose Passions that power which calmeth the raging Sea cannot allay! shall the Wind and Floods be more obedient to him than thou? In every such storm of fury call up thy Reason, and awake Christ, as the Disciples in their Tempest did, with a loud cry, *Master help us, or we perish*; for if you suffer these revengeful Guests to tarry with you, the storm will grow so loud, that you shall want a Voice to cry to him; for while Revenge and Malice are in thy heart, the Tongue of thy Prayer is either quite tied up, or if it speaks, it speaks death to thy Soul: If you cry to God to forgive you, as you forgive, with that cruel hypocrisie thou signest the Warrant for thine own death; by not forgiving thy Brother thou turnest thy Prayer into a Curse, and shootest Vengeance into thine own bosom. Vengeance belongs to God, not to us;
O God to whom Vengeance belongeth;
O God to whom Vengeance belongeth;
where

where *David* doubleth it ; so doth the Prophet *Nabum*, *The Lord revengeth*, Nah i. 2: *the Lord revengeth*. Therefore as *Solomon* adviseth, *Say not thou I will recompence Evil* ; and again, *Say not I will do to him as he hath done to me ; he forbids the Words of Revenge*, much more the Stroke. We hear it usually said, such a one hath wronged me, I will be even with him: But let us consider that we are Christians, and must be so far from revenging Wrongs, that we must rather prepare to suffer more. This I take to be the Meaning of our great Master Christ, *But I say unto you that ye resist not Evil, but whosoever shall smite thee on the right Cheek, turn to him the other also*. To revenge Injuries, and to recompence Evil for Evil, is in *St. Austin's* Judgment the Character of a half-witted Man ; as if you should see a Man's Patience so far provoked at the Biting of a Flea, or the Stinging of a Wasp, that he should draw his Sword in Revenge, would you think him better than a Fool ? How then can you think more worthily of him, who for a cross Word rails and is disquieted ? Should a mad Man rail at thee, what art thou the worse ? He

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that

that in his Anger wrongs and abuseth thee, is for that time mad; if thou should rail again, or endeavour to revenge thy self of a mad Man, would not all Men say thou hast lost thy Wits as well as he? But when after Wrongs offered, we can so quell our Passions, as to abstain from Revenge, and instead thereof do good, I appeal to the Servants of God, how comfortable it is, that God so enableth them by his Spirit, for which they rejoyce before him, more than if they had subdued their Adversary by Force. For hereby we obtain a triple Conquest, we overcome the Devil, who tempts us to offend God; we overcome our Adversary, in that we will not be like him in doing Evil; and we overcome our selves, which is more, saith *Solomon*, than to conquer a City. *Prov. 16. 32.* A mean and weak Man may kill his Adversary, but for a Man to vanquish his Lusts, and to conquer himself, is indeed victorious and magnanimous. When therefore the Devil shall tempt thee, when Flesh and Blood shall suggest to thee, what, will you put it up at the Hands of such a Man as he is? be not moved with such Words; but re-

remember these golden Sayings of St. Paul, *Recompence no Man Evil ; Avenge not your selves, but give Place to Wrath ; Be not overcome of Evil, but overcome Evil with good.* As also that Ephes. 4. 31. with which I shall conclude, *Let all Bitterness, and Wrath, and Anger, and Clamour, and Envy, be put away from you, with all Malice ; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven you.*

K 2 S E R

SERMON VII.

ROM. xii. 16.

*Mind not High things, but
condescend to Men of low
Estate.*

IT cannot be avoided, as long as there is Weakness on Earth, or Malice in Hell, but that Scandals will arise, and Difference grow in the Church of God; through want of Judgment in some, of Ingenuity in others, of Charity in almost all. Occasions of Offence (God knows) are too soon both given and taken, while Men are apt to quarrel at Trifles, and to maintain Differences even about indifferent things.

The primitive *Roman* Church was not a little afflicted with this Disease, among whom lived in the Apostolick Age many *Jewish* Converts, some of which were well instructed touching
the

the Cessation of Legal Ceremonies, and therefore made no Difference of Meats, or of Days; but used their lawful Christian Liberty in them both, as things in their own Nature indifferent: These are called by the Apostle *strong in Faith*, whom he exhorts to Rom. 15. instruct the weak, that is, those who ^{1.} still made a Difference for Conscience Sake. He adviseth the former not to despise these, nor to scorn them as silly and superstitious, but laying aside all high Conceits of their own Knowledge, to condescend to instruct them with a Spirit of Meekness and Compassion; *Mind not high things, &c.*

He had in the precedent Words exhorted the *Romans* to Love and Unanimity. And this he constantly put in the Front of his Exhortations, as the Grace chiefly to be laboured for; we never find him more powerfully eloquent, than when he presseth this on the Consciences of them to whom he writes, as he doth more especially on the *Philippians*; whom he exhorts, he adjures by the most pressing Motives, by the highest and most noble Encouragements; *If there be any Consolation* Phil. 2. 1. *in Christ, if any Comfort of Love, if any*

*Fellowship of the Spirit, if any Bowels and Mercies. What then? It follows, Fulfil ye my Joy, that ye be like minded, having the same Love, being of one Accord, of one Mind: Let nothing be done through Strife or Vain-glory, but in Lowliness of Mind let each esteem other better than himself; that is, if ever ye conceived any Joy in Christ, if any Comfort in the Sense of his Love to you; if ye be Christians, and have any Fellowship of the Spirit; if ye be Men, and have any Bowels of Mercies; if ye pity me in my Bonds, and would do any thing to rejoyce the Heart of a poor Prisoner of the Lord Jesus, fulfil ye my Joy in this, that ye be like minded, having the same Love, yea the same Soul. A powerful Exhortation this, wherein the Apostle heaps up not only Words, but Arguments. One would have thought he had said enough of this Matter; but he does not think so, and therefore insists upon it again, *Let us walk by the same Rule, let us mind the same thing*; nay he cannot yet content himself: It seems there were two in the Church of *Philippi*, both Women, as 'tis thought by *Theodoret*, *Theophylact*, and others, between whom*

whom there was some Dissention ; these St. Paul exhorts by Name, *I beseech Euodias, and beseech Syntyche,* Phil. 4. 2. *that they be of the same Mind in the Lord.* Some would have looked upon this small Breach as an inconsiderable thing : What if two weak Women have taken up a singular Opinion, need the great Apostle trouble himself about it ? Yes, he well knew how great a Matter a little Fire kindleth ; a Dissention of two Women may quickly divide the whole Church ; wherefore, saith he, *I beseech Euodias, and beseech Syntyche ;* I would not have one of you, no, not one Woman among you to be of a different Mind from the Church of God. But was not this a peculiar Injunction to the *Philippians* ? No, you will find the same Advice directed to the *Corinthians* ; taking his Farewel of them, he leaves with them this his last Will, *Finally, Brethren, be perfect, be of good Comfort, be of one Mind.* 2 Cor. 13. 11. So in the Words immediately preceding my Text, he saith to the Church of Rome, *Be of the same Mind one toward another.* Nor did the Apostle judge it sufficient barely to propose this Duty ; but he lays down the Ways and Means to practice it in the

Words of my Text, *Mind not high things, but, &c.*

We have two things remarkable in the Text.

I. A negative Precept, *Mind not high things.*

II. A positive Duty, *But condescend to Men of low Estate.*

I begin with the negative Precept, *Mind not high things.* Do not think so proudly and arrogantly of your selves, as if you deserved greater things, more Graces from God, and more Honours and Riches from Men: This supercilious and haughty way will make you despise your Brethren, and will not suffer you to look upon their Actions with an equal and indifferent Eye, and so will obstruct that Agreement and Unanimity which ought to be among you. So that the Words seem to dehort us from spiritual Pride, as well as from that which is visible in our outward Carriage and Behaviour.

If we consider them in the first Sense, the Malady here aim'd at is an over-weaning Conceit of our own Worth, either in respect of our Knowledge of Divine Mysteries, or our Practice of those Virtues that are commended

mended to us, as Marks and Characters of Men in the Favour and Love of God; a Disease fatal to the *Jews*, and to which the *Gentile* Converts were likewise obnoxious: These were newly brought out of the Valley and Shadow of Death into the Land of the Living, and entituled to that Heavenly Inheritance, which the unbelieving *Jews* forfeited; upon which account they were subject to spiritual Pride and Haughtiness of Mind; Men suddenly graced with Favours and Prerogatives, being usually the most insolent, and aptest to be puffed up; therefore, says the Apostle, *Mind not high things*, do not insist upon those rich and glorious Promises, those royal Prerogatives which the Gospel offers of Truth, and Peace, and Mercy, which came by Jesus Christ, which barely considered, will be apt to lift up the Mind: The Gospel is from Heaven, but these Thoughts are of the Earth earthy; these Prerogatives are Grants, not Rewards; they are not the Works of our Hands, but the Purchase of our Saviour; the more steadfastly we look upon the Throne of Grace, the more Light we have to see our own Wants and Impotency, and should

2 Pet. 1.
5, 6.

should become the more vile in our own Eyes ; tho' we can join with *Faith* *Virtue*, and with *Virtue Knowledge*, and with *Knowledge Temperance*, and with *Temperance Patience* ; yet none of these singly, nor all of them together should produce any such Effect, as to make us in Love with our selves, or to raise us to such a Height, as to make us overlook our Brethren. To insist only upon Privileges and Promises is the ready way to Destruction ; they that do so, are carried from one Conceit, from one Vanity to another, till at last they are precipitated into Ruin. The *Donatists*, in *St. Austin's* Time, fancied themselves more pure and holy than other Men ; from hence they proceeded to Pride themselves, as exempted from Sin, and therefore refused to join in the same Prayers with others, or to use that Petition in our Lord's Prayer, *Forgive us our Trespases* ; But as the *Pharisee* of old stood by himself and prayed, God I thank thee that I am not as other Men are ; so would *Donatus* say, I know nothing for which I need ask God Forgiveness : Nay, they went beyond this, and thought themselves so far without Sin,

as

as to be able to justify others, who no sooner were admitted into their Congregation, but they presently were assured of having their Sins pardoned, and of a Crown of Martyrdom, if they suffered. Nay, *Donatus* himself exceeded all others, and became a perfect *Enthusiast*, pretending immediate Revelations from God, particularly that an Angel had appeared to him, and assured him that his Sect should be established; and 'twas a frequent Boast of the *Donatists* against the *Catholicks*, When *Donatus* prays, God always answers him from Heaven: Therefore to him they went as to an Oracle, when they undertook any Design, that he might seek to God, and then give them Direction. All these wild Extravagancies were but the Effects of his spiritual Pride, in pretending to more Gifts of Knowledge, more Prerogatives of Grace than other Men had. But as God, who is the very Essence of Goodness, doth many times bring Good out of Evil; so the Devil, who is the wicked One, abuseth Good to the Production of Evil. When he cannot drive us to Despair by Reason of our Sins, he takes a contrary Course, and makes us presume upon

upon the Conceit of our Righteousness.

Would you see the miserable Effects of spiritual Pride? It doth not only hinder the Progress, but even the Continuance of Goodness; it doth not only retard us in our Course of Piety, but so cripples us, that we can run no more. Let us not deceive our selves, the Christian may fall as well as the Jew, and may be cut off from that Olive-tree into which he is ingrafted by their Fall. Yet when we have gone but a Sabbath Day's Journey with the Jew in the Ways of Holiness; when we have done but what was said to them of old; when we have abstain'd but from those Sins which even a Jew would hate, and perform'd those Duties only which keep us from notorious Scandal, we begin presently to canonize our selves. But if we forgive an Enemy, if we do Good to them that hate us; if we fast a Day, and give our Provision to the Poor; if we do any of those things which Christ commands, *But I say unto you, with Absalom* we presently raise up a Pillar to our selves, and write upon it, *Nunquam movebimur*, We shall never be moved.

A

A Cup of cold Water shall answer for our Oppression, an Alms at the Door for the Fraud in our Shop, our frequenting of Sermons for our Neglect of Prayer, our Liberality to some factious Teacher for our Sacrilege to the Church, an open Ear for a profane Heart, all is quiet within us; we seem to walk on the Pavement of Heaven, and from thence to look down upon our Brethren (who have more Piety with less Noise) as Grasshoppers, as Worms, as wicked Wretches, as nothing in respect of our selves: And when for our numerous Sins we have Reason to fear eternal Perdition, upon one good Thought we build an Assurance of Salvation. But we shall certainly one Day find that the doubting which proceeds from Humility, and is raised from a Diffidence of our selves, will find Heaven Gates open, when bold Presumption shall be shut out. Wherefore it concerns every Christian not to be too bold and confident, but to search his own Heart, and to try and examine his Ways, to look narrowly into his Life and Conversation, with Eyes clear from all Partiality; every Day to take a Survey of his Words

Words and Actions, as the *Pythagoreans* used to do. When he is in his best State compassed about with the Graces of God, even in this Health and Cheerfulness, he must take St. Paul's Advice, *Be not high minded, but fear.*

Rom. 11.
22.

2dly, Let us now consider the Words as they forbld that Pride which refers to outward things, such as Learning, Beauty, Friends, but more especially Riches and Honours. For *Tolet* is of Opinion that St. Paul had Regard to the Greatness of the *Roman* Empire, at that time advanced to an absolute Sovereignty over the rest of the World; the People probably were then desirous of the Honours and Advantages of it: But he would not have the Christians thus minded; he would not have them

Jer. 45. 5. *seek great things for themselves*, as *Jeremy* adviseth *Baruch*, but to be content with a low humble Condition, as that which was most suitable to promote the great Ends and Designs of Christianity; he would not have them swelled and puffed up with the Conceit of what they had, and what they were, for *God resisteth the Proud*. All other Sins fly from God, but the proud Man, as tho' he were of the Race of
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Jam. 4. 6.

the old Giants, resists him. God giveth Grace to the lowly, he teacheth the humble, them that hunger and thirst after Righteousness, he fills with Goodness; but he that is proud and high minded is empty, or at least filled with nothing but Froth and Air. The Apostle speaks of Puffings-up, and Swellings in the *Corinthians* upon the Account of something that they admired themselves for: This Elation of Mind stretcheth it beyond its measure, and sets it up against the Law, against our Brethren, and against God himself; it maketh us to complain of the Law, to start at the Shadow of an Injury, to commit Sin, and excuse it; it teacheth us to call our Tongues our own, our Hands our own, our Understandings our own, our Wills our own, leaving us under no Law; the Prophet David calls this *Haughtiness of Heart*, and Solomon *Haughtiness of Spirit*; which appears in lifting up our Heads, and in making our Necks stiff. Not only our Learning, our Virtue, and our good Parts puff us up, but that which is worse than nothing, even Wickedness will do it; so saith David, He boasteth of his Hearts Desire.

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I need not give you an Account of the great Mischiefs that are consequent to this Sin, since your own Experience can tell you what an Averſion it giveth all Mankind to us; the proud in Heart are an Abomination, and that not only to God, but to Men. We make no Difference between a proud and a mad Man, but this, that we pity him that is mad, but we hate him that is proud. I could tell you how Self-conceit multiplies, and yet conceals our Defects, making us do a thousand silly things without taking Notice of them: It makes us a Prey to Flatterers, and puts us upon great Expences only to be laughed at; it ſpoils Converſation, and takes away the Pleaſure of Society; Families, Churches, Kingdoms have been embroiled, and the World turn'd upside down by this Vice: Theſe and many other ill Conſequents of minding high things might be enlarged upon, could I do it within the Compaſs of an Hour. All which cannot but oblige us to defend our ſelves againſt it, as we may do with a few Thoughts.

1ſt, Let us conſider how God hath judged the Proud. For this he thruſt the Angels out of Heaven; for this

he

he turned our first Parents out of Paradise ; for this he hang'd up *Haman* upon his own Gallows, for this he sent *Nebuchadnezzar* a grazing among the Beasts of the Field.

2dly, Let us consider that whatsoever Excellency we have, it is the Gift of God ; *What hast thou which thou hast not received ?* 'Tis an Ass that will be proud of a Lion's Skin, that is not his own. God can take away thy Knowledge, and make thee an Idiot, or strike thee with Madness ; or if thou art rich, in the turning of a Hand, he can make thee as poor as *Lazarus*. 1 Cor. 4. 7

3dly, If we sit down, and cast up our Accounts, we shall find our Wants more than our Receipts, for one thing that we know, we are ignorant of many. If thou hast one good Thought, thou hast a thousand ill ones, which rise out of thy Heart, as the Smoak out of the bottomless Pit. Look upon thy Dulness in Prayer, thy roving wandering Thoughts, thine Hypocrisy, &c. Hold thy self to this Task, and thou wilt see what Cause thou hast to mourn rather than to be proud. I conclude this point with proposing to you the Example and Precept of our

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Blessed

Blessed Lord, *Learn of me* : What ?
 Not to walk upon the Sea, nor to make
 a World, but to be humble and lowly
 in Spirit. *David* likewise saith, *Lord,*
I am not high-minded, I have no proud
 Looks ; *I do not exercise my self in great*
 Matters, which are too high for me ; but
 I refrain my Soul, and keep it low, like
 as a Child that is weaned from his Mo-
 ther ; yea, my Soul is even as a weaned
 Child.

Pfal. 131.
 1.

2d Part. I proceed now to consider
 the Positive or Affirmative Duty in my
 Text, *Condescend to Men of low Estate* ;
 that is, fit and adapt your selves to
 them, as the original Imports ; which
 is a Metaphor taken from them that
 lead little Children, and are content to
 walk the same Pace with them, or to
 converse with them suitably to their
 Childhood and Understanding, which
 is a Duty signally practiced by our A-
 postle : *To the Jew, saith he, I became*
a Jew, that I might gain the Jews ; to
them that are under the Law, as under
the Law, that I might gain them that are
under the Law ; to them that are without
Law, as without Law, that I might gain
them that are without Law ; to the weak,
I became as weak, that I might gain the
weak :

1 Cor. 9.
 20.

weak ; I am made all things to all Men, that I might save some.

A low Estate is the likeliest to provoke Contempt ; when *Goliath saw little David* make towards him, he disdain-
 ed him, for *he was but a Youth* : And though *Wisdom be better than Strength*, yet *Solomon* tells us, *The poor Man's Wisdom is despised, and his Words are not heard : I am small, and of no Reputation*, saith *David* ; and our Saviour's Caution in the Gospel is especially concerning *Little Ones*, as most liable to Contempt, *Take heed that ye despise not any of these little Ones*. But of all others that Lowness is most contemptible which is seen in the Faculties of the Understanding, when Men are low in Apprehension, low in Judgment, low in Discretion, or at least thought so. But our Blessed Lord, *in whom were hid all the Treasures of Wisdom and Knowledge*, condescended to the meanest Persons and the lowest Offices, to Publicans, and Sinners, and Harlots, and to the Vassalage of Washing his Disciples Feet ; and he was herein imitated by the Apostles and primitive Christians, The Father of *Nazianzen* is said to have been as humble in his

1 Sam. 17.

42.

Eccles. 9.

16.

Psal. 119.

141.

Mat. 18.

10.

Col. 2. 3.

Mind 'as he was sublime and excellent in his Life ; and when no Man could arrive at the Perfection of his Virtues, yet every one was admitted to a Freedom of Converse with him. St. *Jerome* says of *Nebridius*, a young *Roman Gentleman*, Cousin-German to the Empress, who was train'd up with the young Princes in the same Studies and Arts ; that he never was exalted with Pride, nor cast upon his Inferiours a disdainful Look ; but so endeared all Orders of the Palace by his Kindness and Condescension, that they that were below him revered him as their Superiour, at the same time that he by his Goodness made them equal with him. What a disdainful Look did the *Pharisee* cast upon the poor *Publican*, when in Contempt he called him that *Publican* : *The Parable*

Luk. 18. 9. *was spoke of such as trusted in their own Righteousness, and despised others*, which must certainly be a great Sin ; for admit thy weak Brother to be of so slow, so shallow an Understanding, that he might truly say of himself, what *Agar* said but in Modesty, Surely I am more

Prov. 2. 30 *brutish than any Man, and have not the Understanding of a Man* : Yet the common

mon Condition of Humanity should be sufficient to oblige you to condescend to him: His Body was formed out of the same Dust, his Soul breathed into him by the same God. Let his Meanness be what it will, yet even for the Relation of Neighbourhood, as he is Man, it behoves you not to contemn him, for *He that despiseth his Neighbour* Prov. 14. *sinneeth.* But that is not all, He is a 21. Christian, and so thy Brother too; he hath embraced the Gospel, he believeth in the Son of God, he is within the Pale of the Church; and if God has endowed thee with a greater measure of his Favours, either spiritual or temporal, thou oughtest to consider,

1st, That thou art bound to be so much the more thankful to him that gave it.

2dly, That you are obliged to do so much the more Good with it. And,

3dly, That you stand charged with so much the greater Account for it.

If God hath bestowed these Abilities more sparingly upon thy Brother, by treating him disdainfully, thou despisest the good *Spirit of God*, that giveth 1 Cor. 12. to every one as he listeth: *For though* 11. *there be a Diversity of Gifts, yet 'tis the* 4.

same Spirit that bestows them ; and the Contempt that is cast upon the meanest Christian reboundeth upwards, and re-
 1 Thes. 4. *flecteth upon God himself ; For he that*
 8. *despiseth, despiseth not Man, but God, who hath given us his Holy Spirit ; and*
 1 Cor. 8. *When ye sin so against the Brethren, and*
 12. *wound their weak Consciences, ye sin against Christ. My Brethren, meek and humble Condescensions will endear us both to God and Men ; Men will rather be led than drawn, led with the gentle Insinuations of Advice, and Perswasions of Reason, rather than drawn by Force : The Admonitions of a Friend will work deeper on the Affections of Men, than all the Batteries of Virulence and Contempt. God doth every Day condescend to our Infirmities ; he knows whereof we are made,*
 Psal. 102. *he remembers that we are but Dust ; he*
 14. *instructs us more by Mercies, than by Comminations or Judgments, whereas he might destroy us in a Moment, and with one Cast of his Eye hurry us away into everlasting Flames. Blessed Lord ! Is this thy Love, thy Favour to us, and shall we not requite thy Kindness ? Which we cannot better do, than by imitating thy Son, by being Follow-*
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ers of him, and walking in Love ; for
if the same Mind be in us which was
in him, we shall be of the same Mind
likewise one towards another, we shall
condescend to Men of low Estate.

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SERMON VIII.

P S A L. CXIX. 34.

*Give me Understanding, and
I shall keep thy Law.*

HAppinefs is that which all Men admire, all Men covet; *Adam* even in Paradise, a Place which seemed to want no Satisfaction, endeavoured to advance his Happinefs by improving his Knowledge; how much more then may his wretched Off-fpring, to whom nothing is more natural than Trouble, nothing more familiar than Want, desire to exchange their Trouble for Rest, their Want for Fulnefs, and their Mi-fery for Happinefs?

But alas, the greatest Part of Men seek they know not what; Blessed they would be, but how to be so they are wholly to learn. I should but weary

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ry my self to speak, and you to hear the Variety of Opinions concerning this chief End of Man, which so much perplexed the Philosophers of old.

* *Varro*, and from him St. † *Austin*, * *Varro de Philosophia Naturali.* computes no less than 288 Opinions; and some of these have not only been entertained by Heathens, who knew † *August. de Civitate Dei Lib. 19. Cap. 1.* not God, but even by Christians too, to whom God had manifested himself; these also have hugged a Cloud for *Juno*, embraced some mistaken Appearance of Good as their true Interest.

The Covetous Man deifies his Wealth, and makes it the *non ultra* of his Desires; to improve which, and to secure himself against Want and Poverty, he turns every Stone, leaves nothing unattempted.

The ambitious Man thinks nothing can render him more happy than worldly Honour, to the Top whereof if he does not mount apace, to be sure his aspiring Thoughts shall.

The voluptuous Man believes nothing to be better than sensual Pleasure, and consequently minds nothing but to indulge himself in corporeal Delights.

This

This is the Trinity of the World, Pleasure, Honour, and Profit, which the greatest Part of Men adore.

But the Royal Psalmist, inspired by Joh. 14. 6. him, who is *the Way, the Truth, and the Life*, has chalked us out another Path, distant from all these, whereby to arrive at a blessed End. *Blessed are the undefiled in the Way*, saith he, in the Beginning of this Psalm; wherein he represents God's Law as valuable above earthly Treasures, and prays, that God would give him Understanding to keep it. *David's Prayer and Resolution* are the two things most observable in my Text. His Prayer in these Words, *Give me Understanding*; and his Resolution in these, *I shall keep thy Law*.

In speaking to which, I shall consider,

I. Their Order.

II. Their Connexion. And,

III. Their full Scope and Meaning.

As to their Order, which is the 1st thing to be considered, the Prophet first makes it his Request to understand God's Law, and then he resolves upon its Observance. Knowledge must necessarily precede Obedience, since there

there can be nothing chose by the Will but what the Understanding has first allowed ; the Will being destitute of all Light save what is borrowed : For as the Stars derive their Light from the Sun, so does the Will her Light from the Understanding, that directive Faculty of the Soul, which *Solomon* calls, *The Candle of the Lord*, that Light whereby we discern Good from Evil. But if thy Light be extinguished, who knows what to do, or which Way to take ? If the Understanding gives no Direction, the Will cannot put us upon the Performance of any good Action. That Ignorance is the Mother of Devotion, the Leaders of the *Romish* People, I know not with what Confidence affirm. We teach otherwise, 'tis rather the Mother of Error ; *That the Soul should be without Knowledge, it is not good*, says the *Wise-man*. Vice does as inevitably follow the Absence of Knowledge, as Darkness follows the Absence of the Sun. Where are Toads and Serpents bred, but in the darkest Holes and obscurest Corners of the Earth ? And where is Sin hatch'd, that Cockatrice's Egg, which bringeth forth a Serpent that stings us to Death, but in the

Prov. 20.
22.

Prov. 19.

the darkest and most ignorant Hearts ?
 Psal. 74. *The dark Places of the Earth are full of*
 20. *Habitations of Cruelty.* Thus the inhu-
 man and bloody *Egyptians*, who de-
 stroyed the *Jews*, and their Male-chil-
 dren, were wrapped up in *a Cloud of*
thick Darkness ; knowing not God,
 they made his People to know much
 Sorrow ?

But what speak we of them ? When
 the royal Prophet thus bewails the
 Psal. 95. *Jews* ; *It is a People that do err in their*
 10. *Hearts, for they have not known my Ways.*
 Why else did they crucify Christ, first
 in his Name, when they called him
Wine-bibber, Glutton, Devil ; and then
 in his Person, when they hurried him
 to the ignominious Death of the Cross ;
 but because of their Ignorance ? *They*
 Luk. 23. *know not what they do*, says our Saviour.
 34. Or why did *Saul* crucify him in his
 Members, when he was incapable of
 suffering any more in his Person, but
 1 Tim. 1. *thro' Ignorance*, as himself confesseth ?

13. Whence was it that the *Gentiles*,
 before *the Day-spring from on high visited*
 Luk. 1. 78, *them*, worshipped the Works of their
 79. own Hands, but because they knew
 not him, the Product of whose Al-
 mighty Power they were ? They ser-
 ved

ved other Gods, because they knew not the God that made them. Sitting in Darkneſs and in the Shadow of Death, they never ſaw the Day-Star of Divine Knowledge which ſhould have been their Guide in their Way to Heaven; they groped for the Truth at Noon-Day, as the blind *Sodomites* did for the Doors of *Lot*; they lived in profound Ignorance, and *Their* ^{2Cor.4.4} *Minds the God of this World blinded.*

We look upon thoſe as Objects of great Pity, who are born blind, and ſo they really are; but Ignorance or Blindneſs of Mind, is a far greater Evil than this corporeal Blindneſs, which we ſo much fear in our ſelves, and com-miſerate in others. This is only a De-ſect in Nature, that a Deſect in Grace; this does only remove ſome of the Comforts of this Life, that renders us uncapable of the Life to come: For ^{1Tim.2.4} we muſt come to Knowledge of the Truth before we can attain Salvation; by this Means God will have all Men to be ſaved. In a Word, corporeal Blindneſs is ſoon diſcovered, but Blind-neſs of Mind is not ſo eaſily perceived: Who blinder than the *Phariſees*? For Chriſt, who beſt knew them, calls them

them Fools and blind ; and yet they
 Joh.9.40. expostulate with him, *are we blind
 also ?*

A due Regard to all which should
 make us both pray with *David*, *Give*
 Prov.2.4. *me Understanding* ; and resolve with
 his Son *Solomon*, *To seek Knowledge as*
Silver, and to search for it as for hid
Treasures. If the intrinſick worth of
 Knowledge does not, yet the Neceſſity
 of it ſhould engage us in this Search ;
 for unleſs we know God aright, nei-
 ther the Wiſdom and Power of his
 Works, nor the Truth and Faithfulneſs
 of his Words can oblige us to any Ad-
 miration or Belief of him. In ſecular
 Affairs we think it no good Policy to
 truſt one, whom we do not know.
 Wherefore if, like the *Romans*, we de-
 ſire to be *filled with Goodneſs*, like them
 Rom. 15 14. we muſt be *full of Knowledge* too ; we
 muſt labour to *grow in Grace, and in*
 2 Pet. 3. 18. *the Knowledge of our Lord and Saviour*
Jeſus Chriſt.

I propoſed the Connexion of theſe
 two Parts to be next conſidered,
 that is, the Dependence which one
 hath upon the other. Knowledge
 and Obedience are not things inſepa-
 rable, for one may be without the
 other ;

other ; we may have Underſtanding, and yet not keep God's Law ; for Knowledge does not change the Will, but direct it ; it does only rationally perſwade, not effectually convert it ; ſo that the Will muſt be ſanctified, as well as the Underſtanding illuminated, before our Obedience to God's Law can be answerable to our Knowledge of it. *Have the Workers of Iniquity* Pſal. 14. 4 *no Knowledge ?* Yes, they know very well what they do, but will not do otherwiſe ; ſo we read of *holding the* Rom. 1. 18 *Truth in Unrighteouſneſs*, and hereto we may refer that of St. James, *To him* Jam. 4. 17 *that knoweth to do Good, and doth it not, to him it is Sin.* This will be put beyond all Doubt, if we conſider that the moſt knowing Perſons have been moſt vicious, or at leaſt no better than others who have known leſs : This occaſioned that pathetick Speech of St. Auſtin about the time of his Converſion ; having heard of the ſevere and mortified Life of St. Anthony, an illiterate Man, but a devout Chriſtian, who was found dead in his Cave upon his Knees, with his Hands and Eyes liſted up to Heaven ; (for the Body inured to theſe Exerciſes, though now
dead

dead and senseless, retained its wonted Posture) when Notice of these things came to the Father, he presently cried out to his Friend, *Surgunt Indocti & Cælum rapiunt*, &c. What means all this ado? To what Purpose are all our Endeavours after Knowledge? when unlearned Men, such as *Anthony*, take the Kingdom of Heaven by Violence, and we, whose Faith is improved by Knowledge, persist in our Lusts and Uncleaness.

Mat. 23.

The *Pharisees* were well versed in the Scriptures, and could dispute well against the *Sadduces*, who denied another Life; but yet they did not subdue their Sins, nor endeavour to attain that Life by their Practice, which they could so well defend with their Arguments. Our Lord says, *They were full of Iniquity and Hypocrisy*, though they appeared otherwise; like the *Egyptian* Temples, which had a fair Shew, and a beautiful Outside, but nothing within, save a Serpent, or Crocodile, or some such ridiculous Deity.

Thus the Philosophers of old spoke and writ much of moral Virtues and Honesty, but were themselves neither morally vertuous nor honest. *Seneca* writ

writ a Book against the Superstitions of the Heathens, as St. *Austin* testifies, and yet he worshipped what he reprov'd, and did himself what he condemn'd in others. Yea, the very best of them have been stigmatized with some infamous Mark or other. *Cato*, who was so well esteem'd of at *Rome*; that one demanding what he must do to live well, was answer'd, he must suppose himself always in *Cato's* Presence: This *Cato*, whose venerable Presence was so great a Curb of Vice, was himself addicted to the Vice of Intemperance, *Narratur & Prisci Catonis saepe mero caluisse Virtus.*

Time was when God would have averted *Sodom's* Judgment for the Sake Gen. 18. of ten good Persons, and *Jerusalem's* for 32. one; though one would imagin more Jer. 5. 1. Reason to expect ten in *Jerusalem*, than one in *Sodom*: However 'twas, I dare not say that our Cities and Courts are so destitute of good Men; yet this may be affirm'd, that the Impieties of Christians, so daringly committed, and so openly acknowledged, have scandalized both *Jews* and *Turks*; and we may justly take up with the Poet's Complaint,

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Uberior

Uberior nunquam Vitiorum Copia.-----

Men are now become so generally impious, notwithstanding *Moses's* Sword and *Aaron's* Rod, notwithstanding the Magistrate's coercive, and the Minister's persuasive Power, as if the Decalogue was out of Date, and the Gospel repealed, or at least, as if God had for a time given a Dispensation to commit Iniquity.

Jer. 9. 63. Wherefore, *Let not the Wise Man glory in his Wisdom*, let not our Understandings puff us up, or fill us with swelling Conceits of our own Worth; Gifts in the Mind, without Grace in the Heart, and Holiness in the Life, how profitable soever they may be to others, will not much advantage us, nor raise our Esteem with God. They may perhaps register our Names in the perishing Records of Fame, but cannot write a Letter of them in the Book of Life. *God*, says the Prophet, *seeth not as Man seeth; Man looketh on the outward Appearance, but God looketh on the Heart*; on the Heart, not on the Head; not on our Gifts and Graces so much, as on the Use and Exercise of them, to subjugate Sin in our selves, and if Occasion requires, in others too.

1 Sam. 16. 7.

If

If the Deſign of our Reading, Hearing, and Conference, be only that we may underſtand the more, and not that we may live the better, it had been more eligible for us to have lived in Ignorance, or at leaſt not to have had the Means of Knowledge; for Knowledge without Action, is like Rain in the middle Region of the Air, which doth us no Good, till it deſcends to water the Earth, and to make it become fruitful: So muſt our Underſtanding of God's Law proceed to the Obſervance of it, that we alſo may be fruitful in good Works; and therefore as we make it our Study to underſtand, ſo we muſt be careful that our Obedience be answerable to our Underſtanding: We muſt pray with *David*, *Give me Underſtanding*, and then reſolve with him to keep God's Law, that there may be a true Connexion of our Knowledge and Obedience.

2. That we may both underſtand God's Law, and keep it, is ſuppoſed and implied in my Text. And certainly God that employs, enables us; he that calls us gives us a Power to come, otherwiſe his Invitation would be a Mockery; he that ſaith, *Depart from* Pſal. 34
Evil, 14

Evil, and do Good, has doubtless made us capable of so doing. 'Tis a most dangerous and pernicious Opinion, cherished by some, whereby they excuse themselves in all kinds of Wickedness, that they can do no more Good, nor less Evil than they do. Upon this Stone of Stumbling they superstruct all their Impiety: Had God enabled them, as they are wont to speak, they would have kept his Law, but now they want Power; and will God require that of them which they are incapable of performing? No, he does not; but as it was in the Army of *Gideon*, they who wanted Spirit to encounter the *Midianites*, were excused from engaging in the Battel: So 'tis here, they who have not Courage to march out against Sin, think themselves not obliged to resist it. But who among us is destitute of Power in this kind? and therefore who can excuse himself in this manner? For 1st, God does not exact from us Impossibilities; he requires no Alms from him that has nothing to give; nor would he expect any Tribute of good Works, if he had not given us Power to do them. We all of us had this Power in *Adam*, who voluntarily
lost

lost it ; by his Disobedience we were made Sinners ; *Adam's Sin*, by a just Imputation, became ours ; we proceeding from him, as Streams from the Fountain, or as Branches from the Root ; in him we had Ability to keep the whole Law of God, and by him we lost it : However what we lost by the first *Adam*, was restored by the second ; at least in such a measure as capacitates us to perform Evangelical Obedience.

Were Men necessitated in their Actions, the Magistrate's Sword would fall to the Ground, or he must bear it in vain. For with what Justice can he punish Men for Theft, Rapine, Perjury, or any other Wickedness, if they could not choose but commit such Sins? Besides there would be no Room left for Praise or Dispraise. How could Christ say to one, *Well done thou good and faithful Servant* ; and of another, *Cast the unprofitable Servant into outer Darknes* ? but 'tis plain that each Man had his Talents ; the one made a good Use of his, and was therefore praised ; the other abused his, and therefore was justly punished.

Mat. 25,
21, 30.

Why then should we lay our Sins at God's Door? and say, we cannot be better than he made us, nor do more Good for want of more Grace? But do we indeed desire to do more Good, and to have more Grace? Do we improve those Talents which the great Householder has given us to trade with? No, we are filthy, and we love to continue so; we had rather not inherit the Joys of another Life, than live without Sin in this. We had rather have no Part in Christ, than discard what Christ came to destroy, and which in the End will destroy us. Let us not say in our Hearts that God is an austere Master; we have our Talents, but have no Mind to employ them.

If we cannot wholly subdue the Power of Sin within us, let us at least do as much as the *Pharisees* did, cleanse the outside, lest we corrupt others by our bad Examples.

Whence is it, that we cannot keep our Tongues from Evil-speaking, or our Hands from Rapine, or our Feet from Running to Evil? We can be under no Necessity of committing any of these Sins; nay, rather a Necessity lies upon us to the contrary. Wo be unto

unto us if we keep not God's Law; yea, if we keep it not with our whole Heart,

It remains now that we discuss the last thing proposed, that is, The main Scope and Design of the Words.

Give me Understanding, or as 'tis otherwise expressed in this Psalm, *Teach me the Way of thy Statutes, Make me to understand the Way of thy Precepts, Open thou mine Eyes, Give me Judgment and Knowledge.* Do this for me, and I do promise on my Part, to keep thy Law, to meditate upon thy Precepts, and to have Respect unto thy Ways, to delight my self in thy Statutes, and not to forget thy Word. And if we look back to the first Verse, we are there shew'd the Reason of all these devout Prayers, and pious Resolutions; we are taught that in these things consist our chief Good, our real Blessedness; *For to him that ordereth his Conversation aright, I will shew the Salvation of God.* I will shew it him here initially, and hereafter completely; here *in Via*, by some Fore-tastes of it; and hereafter *in Patria*, by a perfect Fruition of Happiness. Thus our Saviour resolved the young Lawyer in the Gospel, *If thou wilt enter in Life,* Psal. 50.
23.
Mat. 19.
17.

keep the Commandments : This is *Via recta ad Vitam longam*, the shortest and nearest Cut to Heaven. 'Tis certain that our Salvation is to be wrought out, something must be done for it, though we have it not for any thing that we can do. *Abraham* was justified Jam.2.22. by *Doing* as well as *Believing*, his *Faith wrought with his Works*, and so must ours ; we must sow in Righteousness, before we can reap in Joy. *Othniel* could not be *Caleb's Son-in-Law* before he had conquered a City, nor *David Saul's*, till he had killed a thousand *Philistines* ; and shall we presume to be Sons and Heirs of Heaven without doing any thing ? 'Twas *Naaman's* Fault that he thought to be cured of his Leprosy by sitting still ; and 'tis our Folly, and will be our Misery too, to dream of Blessedness without observing God's Law. But our Obedience must be attended with these following Qualifications, which are touched upon in this, and the preceding Verse.

1st, With Sincerity, *I will keep thy Law with my whole Heart*. This renders our Endeavours acceptable to God, and profitable to our selves ; hence are the Kings of *Israel* and *Judah* commended

mended that their Hearts were perfect, that is upright and sincere. This adds a Perfume to the Incense of our Prayers, *For the Prayer of the Upright is God's Delight*: This made the poor Widow's two Mites a more acceptable Oblation than the rich Mens great Gifts; they gave more liberally, she more sincerely; she had a better Mind, and therefore was accepted before them.

2dly, Our Obedience must be universal; I will not only keep thy Law indefinitely, but thy whole Law, and *I will have Respect to all thy Commandments*, saith David. Catholick Faith without Catholick Obedience is of little Value. Thou, says the Apostle, *that abhorrest Idols, dost thou commit Sacrilege?* Thou that wilt not eat and drink to Excess, dost thou grind the Face of the Poor? Thou that wilt not swear, wilt thou be uncharitable? Thou that wilt not take the Name of God in vain, dost thou justify the Wicked for a Reward, and *take away the Righteousness of the Righteous from him?* Thou that hatest one Sin, dost thou indulge thy self in Practice of another? Either do the whole Will of God, or God will not

Prov. 15.
8.Psal. 119.
6.Rom. 2.
22.

Isa. 5. 23.

not accept of a partial defective Obedience.

3dly, Our Obedience must be attended with Constancy. *Teach me the way of thy Statutes, and I will keep it unto the End, for he that endureth to the End shall be saved; if any Man draw back, my Soul shall have no Pleasure in him.* God complains of Ephraim and Judah, *That their Righteousness was as the Morning Clond, and as the early Dew, which passeth away; such and so transient was their Goodness.* But if we design to attain Blessedness, we must not only καρπὸν ποιεῖν, but τελειοποιεῖν, not only bring forth Fruit, but bring it forth to Perfection; if we faint, we shall never reap; if we are weary of Running, we shall never obtain the Prize.

There are two sorts of Men who inhabit that part of the World which lies in Wickedness.

1st, They that cannot keep God's Law, because they have no Understanding. And,

2dly, They that understand it, but keep it not.

The former may be said to be both blind and lame; the latter to be lame only

only, not blind. But the Condition of these is much the worse ; *For that* Luk. 12. *Servant who knows not his Lord's Will,* 47, 48. *nor does according to it, shall be beaten with few Stripes ; but he who knows, and does not, shall be beaten with many Stripes ;* those shall be chastised with Rods, these with Scorpions. Wherefore, says St. Peter, *It had been better* 2Pet. 2, 21 *not to have known the Way of Righteousness, than after that Knowledge to depart from the holy Commandments deliver'd unto us.* This Advantage only Men have of their Understandings, if their Obedience answer not to it, that whereas others go blindfold to Destruction, *Hi sapienter descendunt in Infernum,* these go a wiser Way into the same Pit, but shall find a hotter Place there.

Let us not therefore disunite Knowledge and Practice, nor expect to be hall'd up to Heaven by the Ears ; that is, to be saved by much Hearing. The sick Man indeed in the Gospel was let down to Christ lying on his Bed, without any Help of his own ; but we must not think thus to be drawn up to Heaven.

If we distinguish between Good and Evil in our Understanding only, and not by our Practice, we do no more than the Devil, nor so much neither ; for he knows the speculative Part of Divinity better than we. Suppose every one of us had as much Knowledge as this Life is capable of ; yet if
Act 9.36. we are not with *Dorcas full of good Works*, what Good can our Knowledge do us ? What will it advantage a Man ready to starve with Cold, to be able to dispute concerning the Activity and Heat of Fire ? Or one that is sick, to discourse of the Nature of Herbs ? Or one that is hungry, to talk of Variety of Meats ? if at the same time they are utterly deprived of Fire, Food, and Physick ; 'tis to no Purpose to vaunt of Faith without Charity, or to boast of Charity without doing Good.

In a Word, if we propose to our selves *David's Happiness* ; if we design to be numbred among those whom he calls blessed ; we must pray, as he did, *Give me Understanding* ; and then must resolve too, as he did, *To keep God's Law*.

SERMON IX.

LUKE vii. 12, 13, 14, 15.

Behold there was a dead Man carried out, the only Son of his Mother, and she was a Widow, and much People of the City was with her. And when the Lord saw her, he had Compassion on her, and said unto her, Weep not. And he came and touched the Bier, and they that bare him stood still; and he said, Young Man, I say unto thee, Arise.

rise. And he that was dead sat up, and began to speak, and he delivered him to his Mother.

Was not long since our Saviour raised the *Centurion's* Servant from his Bed; and lo presently he raiseth this Widow's Son from his Bier. For the Evangelist, to shew that Christ's Acts of Mercy were uninterrupted, continueth the same Strain, and goes on with a *Factum Deinceps*, And it came to pass afterwards.

We know the Sun diffuseth his Heat and Light to the whole World; and the Clouds are not so constituted as to shed down their Fruitfulness always upon one and the same Piece of Ground; thus was it with Christ the Sun of Righteousness, who was sometimes typified by a Cloud that conducted the *Israelites*: *Capernaum* and *Cana* had already been blessed with his gracious Dispensations, now *Nain* partakes of them; such was our Saviour's Care to diffuse his Bounty into every Corner of the Holy Land, and not to pass by
one

one Place which he did not visit with his Salvation ; no Misery could present it self to him, but he applied an effectual Remedy ; according to that of another Evangelist, *And he healed them all.*

Mat. 12.

This little City *Nain* was so called ^{15.} from its pleasant and delightful Situation under the Hill of *Hermon*, but is now watered and fructified with better Dews from *Above*, than those of *Hermon*, even with the Doctrine and Miracles of our blessed Saviour.

In the Miracle of my Text we have two things observable.

I. Man's Misery.

II. God's Mercy.

I. We have human Misery exemplified in this afflicted Woman, accompanying her Child, her Son, her only Son, and doubtless her beloved Son, to the Grave, dying in the Spring of his Youth, even at that Age when he began to be capable of comforting and assisting his aged Mother.

II. We have God's Mercy exerted and displayed in Christ's Pitying this distressed Object ; which he did in Thought, Word, and Deed.

rst, In

1st, In Thought, for *He had Compassion on her.*

2dly, In Word, for *He said unto her, Weep not.*

3dly, In Deed, for *He came and touch'd the Bier, and rais'd the young Man, and deliver'd him to his Mother.*

I begin with the first thing propos'd, that is, Man's Misery.

This Funeral in *Nain* is a lively Representation or Emblem of our Life and Condition here in this World, that it is but of *few Days and full of Trouble*, as holy *Job* expresseth it ; and we may all of us say with *Jacob*, *Few and evil have the Days of the Years of my Life been.*

Job 14. 1.

Gen. 47. 9

This young Man carried out to be interred, suggests to us the Frailty of our Lives, that we have but a short time to live, that we come forth as a Flower, and as a Flower are soon cut down, we fly also as a Shadow, and continue not.

Would we but be so just and impartial to our selves as to arraign our Bodies at the Tribunal of our Reason, they would be found to be but well complexion'd Dust ; *Dust thou art*, said God to *Adam* ; *Dust and Ashes I am*, said

3. 19.

18. 27.

said *Abraham* to God ; He knows, says the *Psalmist*, whereof we are made, *he* Psal. 103.
remembers that we are but Dust ; All go 14.
into one Place, as to the Center of the Eccl. 3. 20
Body ; All are of the same Dust, and Psal. 49.
turn to Dust again ; and were it not for 20.
 this that the Spirit of Man goes upward to God that gave it, while the Spirit of a Beast goes downwards to the Earth, what Preheminence would one have above the other? Man might have Understanding, but yet be compared to *the Beasts that perish*. The first Man was formed out of the Dust of the Ground ; .and however his Posterity has been distinguish'd, by issuing out of that Fountain through several Channels, yet their original Extraction must needs be equally vile ; for all Men descended out of the same *Eve* ; and by her out of the same *Adam*, and so by him out of the same Earth. The Days of Man are but few, on Supposition they are as many as Nature design'd : But how many Ways are there to frustrate the Intentions and End of Nature ? How many are there buried before their Birth ? How many Rising Suns set almost as soon as they are risen ; and are overtaken with Darkness

in the very Dawning of their Days? How many are there like the good King *Josias*, like righteous *Abel*, and this young Person in my Text, who are taken away suddenly from among the Wicked, as it were in the Zenith of their Lustre? It is in any Man's Power to be Master of our Lives, who is but able to despise his own. For one single Way of Coming into the World, how many are there to go out of it before our Time, before Nature is spent in us? Many are sent out of the World by the Difficulty and Hardships of Coming in. We are easily cut off even by Eating and Drinking, by the very Instruments and Means of preserving Life. There is hardly any thing in the Body but furnishes Matter for a Disease; there is not an Artery, or a Vein, but is a Room in Nature's Work-house, wherein our Humours become Instruments of Mortality. An Apoplexy or Imposthume in the Brain is enough to make a Man die in Health; and may lodge him in Hell before he hath Time to cry for Mercy.

Young Persons are apt to suggest to themselves that they have the World before them, and a great deal of Time
which

which they may presume upon ; but had they either Reason to judge of things, or would they give themselves Leisure to make any due Observations, they would soon see the Vanity and Hazard of this Conceit. Alas, their Tempers and Constitutions are tender, and not come to any firm Consistency, frail, and soon broken, as the fine Glass, and more subject to external Impressions than when their Tempers are hardened ; the early Bud is much more obnoxious to every Blast and Storm than the well-grown Branch ; any little Frost nips and spoils the Beauty of the one, while the other stands the Shock of Winter. Would but young Persons look abroad, and take Account of those that pass to the Regions of the Dead, they would find as much Difference between the young and old, as they see between the Blossoms and the ripe Fruit ; there being thousands of the one that fall to the Ground, for one of the other that is gathered into the Basket. We see but a very few hoary Heads in our Days, and are like every Day to see fewer in this Age of Luxury and Intemperance ; and therefore without any great Help of

Logick may infer that Multitudes of Persons die young. So very short, and withal so uncertain is our Life, that *Pfal.90.9* we bring *our Years to an End, as it were a Tale that is told*; Death comes so hastily upon us, that we never see it till 'tis too late to prevent it. We cannot but know that Life is short, for *5.* we fade away suddenly *like the Grass*, and yet we know not how short it is; this we know without being taught, that even when we were born, we began to draw towards our End; whether *Wisd.5.13* Sleeping or Waking we are always flying upon the Wings of Time; and even this Instant, while I am speaking, sets us farther on towards our Journey's End. Whether we are worldly minded, and therefore study to preserve Life; or discontented, and so are weary of its Possession, the King of Terrors will not fail either to meet, or to overtake us: And while we are all travelling to the very same Country, to the Land of Forgetfulness; tho' we walk thither in several Roads, 'tis plain that he that dies soonest goes the nearest Way Home, and he that lives long does but go a farther Way about.

From

From this young Man carried out to his Interment without the City (wherein the *Jewish* Law would not permit any Body to be buried, because unclean) I go on to consider the afflicted Mother, who was a Widow, and here bereaved of her only Child ; upon which we may read a Lecture of the Miseries and Troubles of human Life.

Be our Circumstances what they will, our Days are full of Trouble ; are we poor, we have the Trouble of Pains to get Riches, and the good Things of this World : Are we rich, we have the Trouble of Care to keep our Riches ; the Trouble of Avarice to increase them, the Trouble of Fear to lose them, and the Trouble of Sorrow when they are lost ; so that our Riches can only make us more conspicuously unhappy. Do we live in the Practice of Christian Duties, as we ought, we have the Trouble of Self-denial, the Trouble of mortifying the Flesh with the Affections and Lusts, the Trouble of being in Deaths often, the Trouble of Crucifying our selves, and of Dying daily. Do we live in Pleasure, as we ought not, we have the Trouble of Hearing from the Word of God, that

1 Tim. 5. 6 *we are dead whilst we live*; we have the Trouble to think we must die, and the Trouble to fear, while we are dying, that we shall die eternally. Not to speak of those Miseries which we suffer in our Infancy, by being weaned from the Breast; in our Youth, by bearing the Yoke of Subjection, and the rigid Discipline of the Rod; in our Manhood and riper Years, by making Provision for our Families, as better kind of Servants to the whole. Not to speak of those Troubles which flow in upon us from every Quarter, by *Losses* or Affronts, by Contempts and Envyings, by the lingering Anguish of some Maladies, and the Acuteness of others, rather than want matter of Trouble, we vex and disquiet our selves, and become our own Tormenters.

In our sober Intervals, when we consider that we must die, and *begin to cast up the Account of our Sins*, it may be some Trouble to us if we are without Chastisement, which is a Sign that *we are Bastards and not Sons*; 'twill disquiet us not a little that we live at Ease in our Possessions, and enjoy an uninterrupted Prosperity, since not only the Stroke, but *the very Remembrance* of

Wis. 4. 20.
Heb. 12. 8
Ecclus. 41
1.

of Death is bitter to them that live at Ease.

Let us now reflect a little more upon this afflicted Widow in my Text. Her Husband was dead before, and so she had been deprived of the greatest Comfort of this Life; for which Loss, nevertheless her Sorrow might have been somewhat alleviated, if she had not now lost her only Son, if but one more had survived to mitigate her Grief: But when all her Hopes and Joys must die in one, the Loss of that one hardly admits of Consolation. Wherefore when God would describe the most passionate Expression of Sorrow which can befall the most miserable, he says,

O Daughter of my People, gird thee with Sackcloth, and wallow thy self in Ashes, and make Lamentation, and bitter Mourning, as for thine only Son. By this you may easily perceive what Afflictions and Miseries we are here obnoxious to; either Pain, or Sickness, or Want, or Reproaches, or the Death of our nearest Relations makes Life burdensome to us; on one side or other *we are all* 2Cor. 4.8. *troubled*; but some are troubled *on every side*, insomuch that 'tis a kind of Death to them that they cannot die.

We find King *David* so weary of Life,
 Psal. 55. 6. as to wish *for the Wings of a Dove*, that
 so his Soul might fly away from the
 Psal. 39. 6. Prison of his Body. He confessed that
 his Days were but a Span, and yet
 complained they were no shorter, and
 was weary of his abode here. His
 Psal. 42. 1, 2. *Soul did pant after Heaven, and even
 thirsted for God*; and he might once
 more have cried, tho in another Sense,
Woe is me, that I am constrained to dwell
 with *Mesech*, and to have my Habita-
 Psal. 120. 5. tion among *the Tents of Kedar*. St.
Chrysostom compares Man's Life to a
 Feast or Banquet, which I the rather
 take Notice of, because the Prophet
Elijah seems to make the Comparison
 good; who after a first and second course
 of Living, if I may so say, as if had
 surfeited of Life, cried out at last, *It
 is enough*; and with the very same
 Breath desired *God to take away his Life*.
 And if the Days of *Elijah* were full of
 Trouble, how was *Job* overwhelm'd
 with Misery and Calamities, when the
 Terrors of God did set themselves in
 Array against him? How did he long
 for Destruction? O, says he, *that I
 might have my Request, that God would
 grant me the thing that I long for! even
 that*

that it would please him to destroy me, that he would let loose his Hand, and cut me off! How did he curse the Day of his Birth, and the Night wherein he was conceived? Let that Day be Darkness, let the Shadow of Death stain it, let a Cloud dwell upon it, let Blackness terrify it; and for the Night, let it not be joined to the Days of the Year; let the Stars of the Twilight thereof be dark, neither let it see the Dawning of the Day. And what was the Reason of this Dislike to that particular Day and Night, save that they brought upon him the Troubles consequent to this Birth? For we find him complaining a little after, Why died I not from the Womb? Why did I not give up the Ghost when I came out of the Belly? Job 3. 4, 5.

I would here conclude my first Part, but that there is a Circumstance in it which deserves to be a little adverted to. Behold a dead Man carried out to his Interment, attended by his Mother, and a great Company of the Citizens: All Nations agree in this, that there is a due Respect to be paid to the Dead, and 'tis generally accounted a barbarous Inhumanity to deny the Rites of Sepulture even to our Enemies.

But

But *Rome* and *Egypt* exceeded all others in this pious Care, embalming the dead in the most costly and curious manner imaginable, which *St. Austin* supposes to spring from a Belief of a Resurrection; others say 'twas done with a Persuasion that the Soul does not choose a new Body to inhabit as long as its former Habitation remains uncorrupted; whatever 'twas, certainly they bestowed upon the dead the most exquisite Art, since many of their Bodies embalmed near 3000 Years ago, are found entire at this Day. Burial has always been esteemed an Act of Piety, since the very Heathens have call'd it a Divine Institution, and the *Romans* had a peculiar Deity to preside over this Affair.

But Religion has strengthen'd the Obligations to this Duty, for the Faithful in all Ages have been wonderfully solicitous for the decent Burial of their departed Friends. The Oriental Tradition informs us, That *Noah* was commanded by God to bury the Body of *Adam* in Mount *Moriah*; and the Scripture peculiarly remarks the Funerals of the *Patriarchs*, and the pious Care of their Posterity in that
Matrer;

Matter ; and St. *Austin* notes that *David* calls it an Act of Mercy that the Inhabitants of *Jabesh Gilead* buried the Bodies of *Saul* and *Jonathan*, praying ^{2Sam.2.5} to God to bless them for it ; and our Saviour calls the Funeral Preparation, which a devout Woman made for him, *A Good Work*, and so it was in the Christian Church always accounted ; ^{Mat. 26. 10-} *Lactantius* calls it the last and greatest Office of Piety ; There is nothing, says St. *Ambrose*, more excellent than to do good to them that cannot repay it ; to rescue the Partners of our Nature from Fowls of the Air and Beasts of the Earth ; and this 1st, Upon the Consideration of their Original, as being made after God's Image which cannot be misused, but the Abuse will be reflected upon him after whose Similitude we are made. 2dly, In Consideration of what they lately were, Temples of the Holy Ghost, and Receptacles of rational and noble Souls. 3dly, In Consideration of what they shall be again at the Resurrection, when the Voice of God shall awake them, and raise them up from those Beds of Earth, wherein we decently lay them to Rest.

Behold

Behold a dead Man carried out. But who is there that beholds it as he should? who seriously considers and lays it to Heart? We are apt to think this Word *Behold* superfluous, Funerals being so common in the World. Yet 'tis a Matter which very justly deserves and calls for our serious Care and Ad-
 Dent. 32. 29. *with that of Moses, O that Men were wise, that they would understand this, that they would but consider their latter End.*

I have done with my first Part, and shall speak but a few Words of the second, Relating to God's Mercy, tho' the Subject be large and copious. *When the Lord saw her, he had Compassion on her, &c.* Where 'tis observable, that the Lord pitied not the Son but the Mother, the Mother living, not the Son dead; agreeably to that of Solomon, *I Eccl. 4. 2. praised the dead which are already dead, more than the Living which are yet alive.* To so many Evils both of Sin and Misery are we here obnoxious, that Phil. 1. 21 *St. Paul might justly say, To me to die is Gain, yea the greatest Gain, for the longer we live here the more we sin: 'Tis St. Jerom's Observation, upon our Saviour's*

Saviour's Weeping over *Lazarus*, that 'twas not for his Death, but for his Rising again that he shed those Tears ; he could not but weep to think that his Friend *Lazarus* should return again into a miserable and sinful World. Christ therefore pitied not the Son, but when he saw the Mother, *He had Compassion on her*. Pity was the Divine Affection which wrought most of our Saviour's Miracles ; this occasioned the Miracle of the Loaves, for *He had Compassion on the Multitude* : This forced Tears from his Eyes, for when he came near to *Jerusalem*, *He beheld the City, and wept over it*. In short, this nailed him to the Cross ; nor can we be troubled to hear of a weeping Saviour, unless we are also troubled that he was a Man. 'Tis no Wisdom so to honour the Divine Perfections of Christ, as to detract from his Humanity ; this Wisdom comes not from the *Porch* of the *Temple*, but from the *Schools* of the *Stoicks*, who took away all Passion, and therewith the natural Affections of Man : The *Peripateticks* left them with a Curb to be governed and moderated ; but 'tis enough that they are level'd and directed to a right Object. If our
Jeru-

Mat. 15.

32.

Luk. 19.

41.

Jerusalem, shaking, tottering, and in Danger of falling, be in your Eyes, you cannot weep too much ; if a Multitude ready to famish, or a Widow weeping for her only Son be before us, we cannot be too compassionate : Compassion is so far from being imputed as a Defect, that 'tis that by which we come nearest to Christ, *Θὴν τὸ συμπάθειν*, 'tis a Divine thing, says *Isidore*, to have Compassion, 'tis an Imitation of him who is the Father of Mercies, and whose Compassions never fail. Therefore, says *St. Austin*, though we pray against Afflictions, and would use our Strength and Wit and utmost Power to avoid them, yet God forbid we should take off our Eye, as loth to see, or shut our Ears, as unwilling to hear the Complaints and Miseries of our Brethren. It is indeed a sad Spectacle, but a blessed Occasion, to call forth our Compassion, and to draw out our Mercy into Act ; to kindle a Fire within us, that may break forth into a pure Flame to warm and comfort them. The Word in the Original is very emphatical *ἑωλεγχίαν*, which signifies such a Compassion as proceeds from the very Bowels.

Twas

'Twas not Mercy at large, or every kind of Mercy, that could suffice to actuate this Miracle, but a choice special one, *Misericordia Viscerum*, a Mercy of the Bowels, which of all Parts melt and relent, and yield soonest; and therefore this Mercy being of all others the most tender, it prompted our Lord to say to the Widow in my Text, *Weep not*, &c.

But how could she otherwise choose, having lost her Son, her only Hopes? I don't doubt but Religion permits so much Sorrow as Nature and Decency require; to forbid all Expressions of Grief is Unnatural and Inhumane; Christianity does not prohibit our shedding some pious Tears; the Apostle, as St. *Austin* notes, says not, *be not sorry at all*, but prohibits our sorrowing as Infidels do that have no Hope. *Je-*^{13.}
sus himself wept at the Grave of *La-*^{John 11.}
zarus; and the Primitive Saints made ^{35.}
 great Lamentation at St. *Stephen's* Bu-
 rial. St. *Ambrose* was wont to weep
 bitterly for the Death of a holy Bi-
 shop, having respect to the Churches
 loss. Christian Religion will allow us
 to express our Love to our departed
 Friends, so it be within the Bounds of
 Mode-

Moderation, and provided it makes us not forget those divine Comforts where-with Religion refreshes us again. We *are troubled* (saith the Father) *at the death of our Friends, because of our loss in parting with them; but yet are not without Hope, because we are assured of meeting them again; by that we are perplexed, by this we are comforted; on that side human Frailty affects us, on this side our Faith revives us, on that side we lament the Condition of Men, on this we are cheared with the Promise of God.*

But our Saviour forbids this good Woman here to weep, that is, immoderately, or intemperately. 'Tis for them to be outrageous in their Grief that have no mixture of Hope to alleviate and allay their Sorrow. The Heathens had no sure grounds of Hope that they should ever see their departed Friends again, they bid them eternally farewell; no wonder therefore, if upon so irreparable a loss they lamented most passionately, cutting and lancing themselves after a cruel manner, howling and crying out with great noise and violence, a Custom not yet rooted out from among some of our barbarous Neighbours, nor yet from
the

the *Grecian* Islands, as some Travel-
lers have observed. But this is so in-
finitely unbecoming us Christians, that
Tertullian esteems it not only unreason-
able, but a plain deserting of the Faith:
Why dost thou grieve, says he, if thou
believest he is not perished? Why dost
thou take it so impatiently, that he is
withdrawn a while, when thou be-
lievest he shall shortly return? That
which thou callest Death is but a Jour-
ney, and we must not lament him who
is gone before, but desire to follow
him; for Impatience upon these Occa-
sions shames our Pretences to Hope,
and makes our Faith suspected; yea,
we affront Christ, when instead of ac-
cepting thankfully his Calling our
Friends to himself, we lament them as
if it were a Misery to go to him: Thus
far the Father. But our Saviour hushes
this Woman's Weeping, by giving her
Hopes of his immediate Resurrection;
He came and touched the Bier, &c. He
touched the Bier, and so he does thee
when he casts thee upon a Bed of Sick-
ness, and brings thee even to the Gates
of Death: *The Hand of the Lord hath* Job 19-21
touched me, saith holy Job, when sur-
rounded with Calamities. But then
O the

the same Hand which did cast down raiseth up again : *Young Man I say unto thee arise* ; he spoke it with Authority, for the Hour was now come, *When the dead did hear the Voice of the Son of God, and he that heard did live* ; so shall we all of us hereafter at the same Omnipotent Voice. In the mean time it concerns us all to raise our selves from the Death of Sin to the Life of Righteousness ; *This is the first Resurrection* ; and if we *have our Part in it*, we shall have Benefit by the *second*, for over us the *second Death shall have no Power*. The Lord pardon and amend us all, and then we shall couragiously meet Death our selves, and patiently bear it in others, till they and we are awaken'd by the Voice of our Saviour to be received into his everlasting Kingdom. *Amen.*

S E R-

S E R M O N X.

P S A L. CXvi. 16.

*O Lord, truly I am thy Ser.
vant, I am thy Servant.*

THIS Psalm was composed by David after he had been delivered from such great Dangers, that he calls them, *The Sorrows of Death, and Pains of Hell*: 'Tis a grateful Acknowledgment of God's Mercies, accompanied with Vows of new Obedience and entire Reliance upon God; upon which Account he says, in the two last Verses, *I will pay my Vows unto the Lord now in the Presence of all his People, in the Courts of the Lord's House, even in the midst of thee, O Jerusalem.* Ver. 31

The Sense that he had of God's Favours could not but oblige him to de-

vote himself heartily to God's Service, as he doth in the Words of my Text, and for the greater Assurance thereof ingeminates and repeats it, *Truly I am thy Servant, I am thy Servant.* This, with the following Verses, may be thus paraphrased, Blessed Lord, from the Sense of what thou hast done for me, I cannot but declare my self infinitely obliged to thee; no Servant bought with a Price, or born in a House, can be more engaged to his Master than I am to thee, who by thy Providence hast rescued me from the utmost Dangers; what remains but that I should return the humblest Offerings of Praise and Prayer, that I should spend my whole Life as a vowed Oblation to thy Service, and render thee all possible Praise in the publick Assembly, in the most solemn Manner? I will own and endeavour to approve my self thy Servant.

As this was *David's*, so it ought to be the Resolution of every good Christian. For what is there to be found in any Service, to make it desirable, that is not to be found in the Service of God in a far more eminent Degree?

I will

I will therefore in the Prosecution of this Subject offer a few Reasons, why such a Service is to be chosen by us, and then give some Directions how we should demean our selves in God's Service.

As to the first of these, if Justice may prevail upon us, or Necessity enforce us, or Easiness encourage us, or Honour allure us, or Profit move us, all these will oblige us to enter into the Service of God.

For 1st, 'Tis a Just Service, Just, I say, in regard to that Right which God hath in us, as our Lord and Master; and that upon a threefold Account, which like a treble Cord should inviolably bind us.

1st, He hath a Right of Creation; for he hath made us, and not we our selves; *Remember, O Jacob, thou art my Servant, I have formed thee; thou art my Servant, O Israel.* We cannot blame Princes, or great Men, for expecting from their Creatures (as they call them) Honour and Service, or for requiring them to execute their Will, and to advance their Designs. How much more justly then may the great Lord of Heaven and Earth expect from

us his Creatures (raised by him out of the Dust) that we should do his Will, and promote his Glory?

Exod. 12.
44.

2dly, God hath a Right of Redemption, we are his by Purchase; he hath bought us out of the Hands of our Enemies. The Law speaks of *Servants bought with Money*; and 'tis but Reason that where a valuable Consideration is paid for a Man's Service, it should be cheerfully yielded. Now what an inestimable Price hath God laid down for us? He hath bought and *redeemed us not with corruptible things, as Silver and Gold, but with the precious Blood of Christ his dear Son*: Being bought with such a Price, we are not our own, to serve the Lusts of the Flesh, nor to devote our selves to the Service of Men, but to him only who hath *bought and paid for us, to glorify him both in our Bodies and Souls which are his*.

1 Cor. 6.
20.

3dly, God hath a Right to us by Conquest. We were the Devil's Captives, Slaves to every ungodly Lust; what a hard, what a toilsome Service had we? And what other Wages should we have had in the End, but eternal Death, if we had lived and died in this Service? But God sent his
Son

Son into the World, to live and die for us, who by his Death hath freed us from that wretched Thralldom; *That* Luke 7. 54 *we being delivered out of the Hands of our Enemies might serve him without Fear, in Holiness and Righteousness before him all the Days of our Life.* In this spiritual Sense may every one of us address God in the Words of *David, O Lord, I am thy Servant, the Son of thy Handmaid, Thou hast broken my Bonds asunder.* Since therefore God hath this threefold Right to us, 'tis the Part of Justice in us to render to all their Dues, Rom. 13 and to let every one have that which 7. of Right belongs to him; and if we may not deny *Cæsar the things that are* Mat. 22. 24. *Cæsar's, 'tis but just that we should give to God the things which, by so many and just Titles, are his.* Especially if we consider,

1st, How we deal with them that are under our Command; we are rigid and importunate Exacters of Service from them, and discover our Impatience, if they at any time slack their Services towards us. This should excite our Care in performing our bounden Service to our Lord and Master. What an unreasonable thing is it, saith

St. *Austin*, that thou wilt have thy Fellow-Creature serve thee, and thou wilt not serve thy Creator? But as there are some unconscionable Dealers in the World, who have neither any Pity to forbear their Debtors, nor any Care to satisfy their Creditors; and as we use to say of some great Ones (and I fear too truly) that they will neither do Right, nor take Wrong; such is our Disposition, we are neither content to forego any Part of that Service which we take to be due to us, nor willing to perform any Part of that Service which we know to be due to God.

2dly, Let it be considered how we have dealt even with God himself. 'Tis the Master's Part to command; but how have we against all Reason endeavoured to make our Lord become our Servant, this he complains of by his Prophet, *I have not caused thee to serve with an Offering, nor wearied thee with Incense, but thou hast made me to serve with thy Sins, and wearied me with thine Iniquities.* Now what can be imagin'd more preposterous, than for a Servant to make his Master do him Service, and to resolve to do his Master none?

3dly, Let

3dly, Let us consider what Christ hath done for us, though he was the eternal Son of God, no ways bound to us ; yet out of his free Love, and for our Good, *He took upon him the Form of a Servant*, and was among us as one that ministreth ; this Love of his, in all Equity and Gratitude, should farther oblige us to answer his Condescension, by making our selves Servants to him, who thus made himself a Servant for us. Phil. 2. 7.

II. God's Service is a most necessary one.

1st, Because we are *servi nati*, born to serve. We have not the Liberty to choose, whether we will serve or no, all the Liberty we have is to choose our Master ; *Choose you whom you will serve*, said Joshua to the People : Since then there lieth a Necessity upon us to serve, it should be our Wisdom to make Choice of a good Master, taking up his Resolution, *I and my People will serve the Lord*. Josh. 24. 15.

Ibid.

2dly, God's Service is necessary for our Safety and Security, lest if we withdraw our Service from him, we perish in our Rebellion, according to that in the Prophet, *The Nation and Kingdom that will not serve thee shall perish*. Isa. 60. 12.

3dly,

3dly, 'Tis necessary by our own voluntary Act. For we bound our selves by a solemn Promise and Vow, in the Face of the Congregation at our Baptism; to continue Christ's faithful Servants and Souldiers to our Lives End.

III. God's Service is easy. This upon the first Hearing may seem a Paradox, but upon farther Consideration 'twill appear to be a most certain Truth. *No Man can serve two Masters*, so as to please them both, scarce so as to please either. This is the Case of every Man that is a Slave to Sin; *Tot Domini quot Vitia*, every Lust calleth for Attendance, and many times contrary Lusts at once; as when Ambition commands us to throw away, and Covetousness requireth us hold fast: In such a Case the poor Servant is distracted between an Unwillingness to deny either, and an Impossibility of gratifying both Masters. This Service in St. Paul's Opinion is Folly, *We were sometimes foolish*, saith he, *serving divers Lusts and Pleasures*. But the Servant of God is free from this Distraction and Uncertainty, he knows beforehand, both what his Work must be, and what his Wages. As is the Master
fo

Mat. 6. 24

Tit. 3. 3.

so are his Servants, Yesterday, to Day,
 and for ever the same, without Variable-
 ness or Shadow of turning. Brethren, I
 write no new Commandment to you, saith ^{Heb. 13. 8}
 St. John, but the old Commandment ^{Jam. 1. 17.}
 which ye had from the Beginning. ^{1 Joh. 2. 7.} Again
 God's Service is easy in Regard of the
 sufficient Help that we are assured of
 to assist us in the Performance of it.
 Were we left to our selves, so that the
 Yoke lay all upon our Necks; and
 the whole Burden upon our Shoulders;
 our Necks (though their Sinews were
 of Iron) would break under the Yoke;
 and our Shoulders, though their Plates
 had the Strength of Brasse, would crack
 under the Burden. But this is our
 Comfort, that God, who setteth us on
 Work, will enable us to do it, *I can do*
all things through God that strengthneth
me: Yea rather he doth the Work him- ^{Phil. 4. 13}
 self for us, and in us; not I, but the
 Grace of God which is in me. The Son
 of God putteth his Neck in the Yoke ^{1 Cor. 15.}
 with us, whereby it becometh his ^{10.}
 Yoke as well as ours, and that maketh
 it easy to us, and he puteth his
 Shoulder under the Burden with
 us, whereby it becometh his Bur-
 den as well as ours, and that ma-
 keth it light to us. Take my Yoke upon
 you,

you, for my Yoke is easy, and my Burden light ; what he commandeth us to do he helpeth us to perform, so that his
 1 Joh. 5. 3. *Commandments are not grievous.*

IV. God's Service is the most honourable. He commonly passeth for the better Man that serveth the better Master ; and if Men of good Rank and Birth think it an Honour, and a thing worth their Ambition to be Kings Servants, because he is the greatest Master upon Earth ; how much more honourable then is it to be the Servants of God, who is stiled *Optimus Maximus*, and that without either Flattery or Diffimulation, the best and greatest Master ; in Comparifon of whom, the best and greatest Kings are but as Worms. *'Tis a great Glory to follow the Lord*, says the Son of Sirach ; and the more truly any Man serveth him, the more 'twill be for his own Honour ;
 Ecclus. 23. 28. *For them that honour me I will honour,*
 1 Sam. 2. 30. *saith God ; and If any Man serve me,*
 Joh. 12. 26 *him will my Father honour, saith Christ.*
 V. God's Service is the most profitable.
 Luk. 17. 10. *We are indeed unprofitable Servants to him, but 'tis certain we have a very profitable Service under him. We read indeed of some in Malachy that spoke against the Lord, saying, It is vain to*
 Mal. 3. 14 *serve*

serve God, and what Profit is it that we have kept his Ordinances? Others in Job said, What is the Almighty that we Job 21.15 *should serve him? And what Profit should we have if we pray unto him? But no Man ever truly served God that did not gain incredibly by it. These things the Servants of God may depend upon as the certain Perquisites and Benefits of his Service, Protection, Maintenance, and Reward.*

1st, Men that are in Danger make it their Business to put themselves into the Service of such great Persons as are able to give them Protection. Now God both can and will protect his Servants from all their Enemies, and from all Evils: Of thy Mercy slay mine Enemies, and destroy all them that afflict my Psal. 143. 12. *Soul, for I am thy Servant.*

2dly, God hath all good things in Store both for Necessity and Delight; and he is willing his Servants should partake of both, when others shall be in Want and Distress. Behold my Ser- Isa. 65. 13, 14. *vants shall eat, but ye shall be hungry; behold my Servants shall drink, but ye shall be thirsty; behold my Servants shall rejoyce, but ye shall be ashamed; behold my Servants shall sing for Joy of Heart, but*

ye

ye shall cry for Sorrow of Heart, and howl for Vexation of Spirit.

Rom. 6.
21.

3. The Servant of Sin, when he cometh to receive his Wages, findeth nothing but Shame or Death; Shame if he leaves the Service, and Death if he continueth in it. *What Fruit had ye in those things whereof ye are now ashamed?* for the End of these things is Death. But the Servant of God not only reapeth much Comfort and Content in his Service here, but receiveth a blessed Reward at the last, even eternal Life; he hath his *Fruit unto Holiness*, that's his Comfort in the Way; and his *End everlasting Life*, that's his full and final Reward, a Reward far beyond the Merit of his Service.

Ver. 22.

After this, what can any Man pretend or alledge for hanging back, and not applying himself to so just, so necessary, so easy, so honourable, and so profitable a Service? Methinks I hear every Man answer, as the *Israelites* did *Joshua*, *God forbid that we should forsake the Lord to serve any other*; nay but we will serve the Lord, for he is our God. But be not deceived, God is not mocked, nor will he be deluded with hollow and empty Protestations.

Josh. 24.
16.

Let

Let us take heed therefore we do not play the Hypocrite with him, as we do with one another; we live in a wondrous complemental Age, wherein scarce any Word is so ready as your Servant, and at your Service, when all is but mere Form, without any Design, or so much as Thought, of doing any serviceable Office to those Men to whom we profess so much. But however we treat one another, it concerns us to be real with God; there is no dallying with him; if we profess our selves to be his Disciples, or desire to be called so, we must demean our selves as such, and particularly must perform these three Duties, Reverence, Obedience, and Fidelity.

I. Reverence which is accompanied with Humility, upon which Account, St. Paul would have Servants count their own Masters worthy of all Honour, otherwise they cannot reverence them as they ought to do. *Non decet superbum esse Hominem Servum*, saith Plantin, a Man that thinks too well of himself cannot make a good Servant either to God or Man. Then we demean our selves as it becomes God's Servants, when from an Apprehension of

1 Tim. 6. 1

of our own Vileness and Unworthiness, both by Nature, and by Reason of Sin, we acknowledge the infinite Greatness and Goodness of our Master, and unfeignedly account our selves altogether unworthy to be called his Servants.

2dly, Reverence is attended with Fear of offending, which God challengeth to himself, *If I be a Master, where is my Fear*, saith the Lord of Hosts? Fear and Reverence are often join'd together, and so are jointly required of God's Servants, *Serve the Lord with Fear, and rejoice unto him with Reverence*; and the Apostle would have us furnished with Grace, *whereby we may serve God acceptably, with Reverence and godly Fear*.

3dly, Reverence is accompanied with a Care and Desire of Pleasing, therefore Servants are exhorted to please their Masters in all things, and the Servants of God are to walk worthy of him unto all Pleasing; not much regarding how others interpret their Actions, or what Offence they take at them, as long as their Master accepteth their Services, and taketh their Endeavours in good Part. Whosoever is not thus resolved

to

to please his Master, though he should thereby incur the Displeasure of the whole World, he is not worthy to be called the Servant of God; *If I sought to please Men, I should not be the Servant of Christ.* Gal. i. 10

II. Obedience is the next general Duty. *Servants be obedient to your Masters; and know ye not that to whom ye yield your selves Servants to obey, his Servants ye are to whom ye obey?* as if there could be no better Proof of Service than Obedience, which is two-fold, Active and Passive. Ephes. 6. 5 Rom. 6. 16.

1st, Our Active Obedience to God consisteth in keeping his Commandments, and doing his Will; *The Lord our God will we serve, said the People, and his Voice will we obey.* This must be done upon the bare Signification of his Pleasure, without disputing, or debating the Matter: So the Centurion's Servant, if his Master did but say *Do this,* without Delay he *did it*; and so Abraham, the Servant of the Lord, *When he was called out to a Place which he should receive for an Inheritance, obeyed, and went out, though he knew not whither.* And if wicked Men look to be obeyed by their Servants in evil and unrighteous
P teous

2Sam. 13. 28. teous Acts, *When I say unto you smite Ammon, then kill him, fear not, have not I commanded you?* (said Absalom to his Servants) ought not the exprefs Commands of God to be a sufficient Motive to our Obedience, since all that he requires is just and holy?

2. Passive Obedience consists in contenting our selves with the Allowances of our supreme Master, and submitting our selves to his Corrections. We may not be our own Carvers, nor complain of our Master's Austerity, if our Allowance in some things falls short of our Desires; *but having Food and Raiment we should be content with it.* Nay, tho' we should want either of these, or both, we should be content without them; and when at any time he shall be pleased to discipline us with his Corrections, we should be content, even then, to submit our selves, especially since he never striketh us but for our Faults, such is his Justice; nor but for our Good, such is his Mercy.

Our III^d and last Duty is Fidelity, which is to be shewed more especially in three things, that is, in our Sincerity, Zeal, and Diligence.

1st, In the Sincerity and Heartiness of our Service, so St. Paul admonisheth Servants, *That whatsoever they do, they do it heartily: Obey your Masters, not with Eye-service, but with Singleness of Heart.* Col. 3. 22. This Eye-service can never avail us in Respect of God, because we are never out of Sight; his Eyes are in all the Corners of the Earth, beholding the Evil and the Good, and *His Eye-lids try the Children of Men:* Psal. 11. 4. Therefore he calleth for the Heart, and requireth Truth in the inward Parts; *Only fear the Lord, and serve him in Truth, and with all your Hearts,* 1 Sam. 12. 24. *saith Samuel.*

2dly, Our Fidelity is to be shewed by our Zeal in his Behalf. For if we stand not up for the Maintenance of God's Truth and Worship, when they are discountenanced or bore down; if we express no Indignation when vile Miscreants dishonour God with their blasphemous Oaths and Imprecations, and by their scurrulous Profanations of Scripture, or by their licentious Reflections upon the Holy Ordinances of God; if we grieve not for the Mis-carriages of wicked and ungodly Men, what Faithfulness is there in us, or

what Zeal for God, to answer the Title that we usurp, of being called his Servants?

3dly, Our Fidelity must be shewed
 Rom. 12. 11. by Diligence in God's Service ; *Not slothful in Business, saith the Apostle, but fervent in Spirit, serving the Lord.* Let them that do otherwise tremble to think what shall become of them, *For Jer. 48. 10 cursed are all they that do the Work of the Lord negligently.*

You see what you should be, and what you should do, even nothing but what apparently conduceth to your Pleasure and Advantage ; and I hope you will without Difficulty be prevailed upon to consult your own Interest, to be directed through one *Canaan* to another, through a Paradise here to the blessed Society of Saints and Angels.

I might farther set off all this, and improve it into little less than a Demonstration, by giving you a View of the contrary, not only unpleasant and unprofitable, but painful and tormenting Service of Sin, which is but a *Sodom* of burning in the Way to everlasting Flames.

What

What remaineth therefore, but that entering without Delay into the Service of our supreme Lord, we may hereafter be admitted into the glorious Liberty of the Sons of God.

P 3 SER.

SERMON XI.

I THESS. iv. 7.

*God hath not called us unto
Uncleanness, but unto Ho-
liness.*

WHEN first Christianity, [the Daughter of God, and Ray of Divinity] shined forth at the Rising of the Sun of Righteousness, and the Grace of God bringing Salvation appeared unto all Men, it did not only delight, but amuse the Minds of Men; not only move their Affections, but entertain their Curiosities; it was not only the Love, but the Wonder and Admiration of Mankind. And then no marvel that Thousands were converted at a Sermon, and that Multitudes flocked in to give up their Names to Christ; Men were astonished with the Mi-

Miracles that they saw, and ravished with the Wisdom and Purity of the Doctrine which they heard, and with the Charity and Holiness of the Dispensers of it ; insomuch that their Affections were captivated, and their Understandings followed their Affections, and their Wills followed their Understandings, and thus the whole Man was overcome, and brought into Captivity to ^{2 Cor. 10,} the Obedience of Christ. ^{5.}

Then indeed did Christianity flourish, and Men thought it the greatest Paradox in the World to Name *the* ^{2 Tim. 2,} Name of Christ, and not to depart from ^{19.} all Iniquity ; they conform'd their Lives to the Examples and Precedents of Martyrs, took their Measures of Piety from the Life of St. Paul, of their Zeal from the Flames of Boanerges, of their Love from the Charity of dying Stephen ; and the Work of the Profelytes was to follow their Teachers, as they followed Christ. Then were Men frequent in their Assemblings together, and very unanimous and cordial in their Devotions ; every Day of Feasting was a Communion, and every Day of Fasting was a Day of Alms and Repentance. Then Christians despised

the World heartily, and eagerly pursued after Heaven ; they knew no Self-Ends or Interest, but to serve God and to be saved ; and had no Designs upon their Neighbours, but to conduct them in their Way to Happiness ; and indeed had their Lips been silent, their Lives would have sufficiently spoke them Christians.

But alas, Satan envious to see the Field of God springing up so hopefully, and promising so fair a Crop, began to scatter and disseminate his Tares ; so that in a short time Men began to unbend the Strictness of their Zeal, and to abate the Intensity of their former Piety ; they began to be suspicious and diffident, and so their Faith flagg'd, and their Charity cool'd ; Heresies crept in, and Pride and Covetousness invaded the Church. At the same time Emulations and Circumventions, and little Arts of Dissimulation, TempORIZING and Sycophancy, and withal Dissoluteness and Sensuality got into the State. Then Christianity began to hang her Wings, to droop and languish, and indeed still pines away ; so that we may say of this heavenly Virgin and Daughter of God, in this her
con-

consumptive Condition, as the Poet says of one that was painted, and tricked up, and dressed ;

—— *Pars minima est ipsa Puella sui.*
She is the least Part of her self : That which passeth for Christianity now a-days, is for the most Part but counterfeit. Nay, she may well take *Julian's* Motto,

----- *Propriis configitur Alis.*
This Royal Eagle is wounded with the Arrows that are feathered from her own Wings ; the vicious Lives of Christians being the greatest Wounds of Christianity.

So great is the Decay of Primitive Piety, that as one said of the Popes of Rome, *In Pontificibus Nemo hodie Sanctitatem requirit*, In the Bishops of Rome no Man now a-days looks for Holiness ; they are the best that are not extremely wicked : So among the Generality of Christians, they are looked upon as excellent Persons that are not openly vicious ; he is refin'd above the Dregs of the Age whose Religion is above Profaneness, whose Sobriety is a Step or two from brutish Intemperance ; whose Discourse is not mixed with profane Swearing, though sufficiently vain ; who is removed from Malice, tho'

tho' perhaps he is as much removed from an active Charity : Such a one, as times go, is a Man conspicuously religious ; when that which is now so accounted , would in the primitive times have been scandalous, and would have deserved the Censure of an Apostate. And yet alas, what do we mean? Are we not Servants to the same God, who requires that we should be *Holy even as he is Holy* ? Are we not under the divine Instructions of the same Grace, which teaches us to *Deny all* *Ungodliness and Worldly Lusts, and to live soberly, righteously, and godly in this present World* ? Is not Holiness the same indispensable Condition of our Salvation ? For 'tis an everlasting Truth, that *Without Holiness no Man shall see the Lord* : Is it not the same God that calls us ? Is not the same abundant Grace and Mercy conspicuous in our being call'd unto the Knowledge of him ? And are we not call'd to the same Duties of a Christian Conversation ? Why then are not the same kinds, the same Degrees of Holiness incumbent upon us ? for certainly 'tis a Truth as lasting as Heaven from whence it descended, that *God hath not called*

us unto Uncleanness, but unto Holiness.

The Words afford us four powerful Arguments to lead a Holy Life.

I. From the Consideration of the Purity and Holiness both of the Religion that we are call'd to, and of God who hath called us to it.

II. From the Grace and Mercy of the Act of Calling us.

III. From the Condition of the Persons call'd, impotent and miserable Creatures, so implunged in Misery, as not to be able to move a Step towards Happiness.

IV. From the End and Design of God in this most gracious Act of Calling us, that we should not continue in our Corruptions and Uncleanness, but that we should practice, yea and perfect *Holiness in the Fear of God.*

I begin with the First, viz. The Consideration of the Purity and Holiness both of the Religion that we are called to, and of God who hath called us to it.

Christianity is a Virgin of such unspotted Honour, there are few in the World that have spoken ill of her, yea that have not been in Love with her ;
such

such is her Lustre and Power, that she excites a Complacency and Delight even in them that oppose her ; such is the Glory and Triumph of her Goodness, that it strikes a Reverence into those that seem to neglect it ; it finds a Place in his Breast, whose Hand is ready to suppress it, and worketh Delight where it cannot win Assent. As the Painter, who was to draw *Venus*, surveyed the most celebrated Beauties of *Greece*, and took one Feature from one, another Feature from another : So the Beauties and Excellencies and Wisdom of all Laws and Religions seem to be put together in this beautiful Face of Christianity ; so that her admirable Symmetry extorts this Confession, even from those that are not her Profelytes, that she is not of human Extraction, but is the Daughter of God ; and all the Laws in the World stand up before it, as the *Magicians* did before *Moses*, tacitly confessing it to be *the Finger of God*. Her very Enemies did acknowledge this, and we her Profelytes must believe it ; for our Apostle directs us to her Extraction, God hath called us ; it is the Will and Command of a most Holy God,

God, who is frequently in Scripture described by this emphatical Character, *The Holy One*. He is essentially and fundamentally so, the Divine Nature being the Spring and Original of all Holiness. Again he is eminently and transcendently so, Holiness is in him not as a Quality, but his Nature; he is perfect in Holiness; and he is equally holy, always and at all times. Again he is effectively so, for he works and advances Holiness in his Creatures. Lastly he is exemplarily so, the grand Exemplar and Pattern of Holiness, *Be* Lev. 19. 2. *ye holy as I am holy*.

Wherefore since he, whose Command and Will it is that we should be holy, is a most holy God, how should we endeavour to resemble him in Holiness? All that belongs to God is holy; his Name is holy, *Holy is his Name*, Luk. 1. 49. says the Blessed Virgin; his Person is holy, therefore the Seraphims cried one to another, *Holy, Holy, Holy Lord* Isa. 6. 3. *God of Hosts*; his Works are holy, *The* Psal. 145. *Lord is righteous in all his Ways, and* 17. *holy in all his Works*; his Temple is holy, and so frequently call'd; his Kingdom is holy, for St. John tells us, *That no unclean Thing shall enter into it.* Rev. 21. NOW 27.

Now for the same Reason that we are to imitate God's Holiness, we should be prevailed upon to imitate his Mercy and Love, and all his other Attributes. God is merciful, therefore we must be merciful; God forgiveth his Enemies, therefore we must forgive ours; which is our Saviour's own Argument, *I say unto you, Love your Enemies, bless them that curse you, and pray for them that despitefully use you and persecute you, that ye may be the Children of your Father which is in Heaven.* Thus God is Love, and therefore we must love; which is *St. John's* Argument, *Beloved let us love one another, for Love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not knoweth not God, for God is Love.* So God is holy, and Heaven is called the Habitation of his Holiness, therefore we must be *Holy in all Manner of Conversation.*

It may be thought a trite and common, but 'tis a very good Remark, that the *Roman* Censors took such a Distast at *Scipio*, the Son of *Africanus*, that they took from off his Finger a Ring, in which was engraved the Image of his Father; because he degenerated from

from his Father's Virtues ; they would not suffer him to bear his Image outwardly, whose Image he bore not in his Mind. How little then do we deserve to bear the Name of Christ in our Appellation of Christians, if we bear not his Image in our Lives ? How little do we deserve to be called the Sons of God, if in nothing we resemble our Father, if when our heavenly Father is holy, we are unholy ? Thus much of the 1st Argument.

The Second is taken from the Grace and Mercy of God in Calling us. He hath called us from *Gentilism*, from the Kingdom of Satan, and from the Works of *Darkness* to his *marvellous* 1 Pet. 2. 2. *Light*, from Servitude to Sin, into the *glorious Liberty of the Sons of God*. And Rom. 8. this Calling is either External or In- 21. ternal.

1st, External, which we may again distinguish into General and Particular : General and common Vocation or Calling extends even to Heathens, who may, by the Dictates of Reason and Light of Nature, if they shut not their Eyes against the Light, be directed to the Knowledge of their Almighty Creator, and most gracious Benefactor ;
for

Rom. 2.
14, 15.

for we may refer hereunto those Words of the Apostle, *When the Gentiles; which have not the Law, do by Nature the things contained in the Law, these having not the Law are a Law unto themselves, which shew the Work of the Law written in their Heart, their Conscience also bearing Witness, and their Thoughts the meanwhile accusing or else excusing one another.* Some of them could not but acknowledge this; O Lord, says *Hermes*, I behold thee in thy Works above, and in thy Creatures here below; thy Mark and Character is stamped upon them; and to the same Purpose he says, *Deum tangi in suis Operibus*, that God might be touched and felt in his Works; which Expressions he that seriously considers must be forced to say with our Apostle, that the *Invisible things of God are clearly seen, being understood by the Things that are made, even his eternal Power and God-head.*

Rom 1.
20.

2dly, Particular Vocation, or Calling, is when God calleth us by the Revelation of himself in the Ministry of his Word, which he, as a most free Agent, communicates to what Nation or People soever he shall in his infinite Wisdom think fit; *He sheweth his Ways*
unto

Psal. 147.
19.

Jacob, *his Statutes and Ordinances unto Israel*; he hath not dealt so with every Nation.

But to stop here a little, though the Argument of my Text, which is to perswade us to Holiness, is capable of being urged from the General and Universal Call; so that had God only spoke to us by the Instinct of Nature, and by the Works of his Creation, 'twould be easy to shew how the Creatures in their several Ranks and Degrees preach Holiness to us, even from the Cœlestial Throne of Heaven, down to the *Earth which is God's Foot-stool*, Isa. 66. 1. the Machin of which instructed those *Gentiles* that the supream God was by no means to be dishonour'd, but hallow'd in all their Approaches to him: Yet we Christians are farther obliged to this Duty of honouring God by a more particular Call; and more especially we of this Kingdom, and of this City; so that I may say what Christ once did to his Disciples, *Blessed are* Luk. 10. *the Eyes which see the things which ye see*; 23. *for I tell you that many Prophets and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear,*

Q

and

and have not heard them. God formerly call'd the Jews, as his peculiar People, to whom he committed his Oracles; but because *They rejected the Word of God, and judged themselves unworthy of everlasting Life*, he then turned to the Gentiles, even to us, who are now the Chosen, the Called of God, *who hath called us to his Kingdom and Glory*; therefore ought we to walk worthy of him in Holiness of Life; for so the Apostle declares, *He hath called us with an holy Calling*, therefore should we be *Holy in all Manner of Conversation*.

But besides this there is an Internal Calling, when God not only offers his Grace, but moves and enclines Men to submit to it, when Men are not only outwardly call'd by his Word, but also inwardly moved by the Operations of his Holy Spirit. Of this the Apostle speaks, *Knowing, Brethren, your Election of God, for our Gospel came not to you in Word only, but also in Power, and in the Holy Ghost*. So we read again, *As many as received him, to them gave he Power to become the Sons of God*. We attempt not to pry into God's eternal Décrees, nor presume that we know our Names to be *written in the Book of Life*; yet we trust
through

through the Mercy of the God of Israel, that we are the *Israel of God*; and belong to the Election of Grace. Now if we trust or hope that we are the Sons of God, what a mighty Obligation is this to Piety and a holy Life? *Whosoever* ^{1 Joh. 3. 3} *hath this Hope in him, saith St. John, purifieth himself, even as he is pure; who- soever nameth the Name of Christ, that is, by an external Profession, or who- soever is named by the Name of Christ (for the Word is capable both of an Active and a Passive Signification) ought in Reverence to that holy Name to depart from all Iniquity. That Name* ^{2 Tim. 2. 29} *which we name, or is named on us, speaks us Servants, and what becomes Servants but Obedience? And how Christ will be served we are told by Zacharias, In Righteousness and Holiness before him all the Days of our Life.* ^{Luk. 1. 75} Again the Name which we name speaks us Friends, and Christ tells us upon what Conditions he receives us into his Friendship, *Ye are my Friends if ye do whatsoever I command you.* ^{Joh. 15. 14} The Name which we name speaks us Brethren, and Fraternity supposeth Conformity, that we should be conformed to the Image of his Son, *That he might* ^{Rom. 8. 29} *be*

be the First-born among many Brethren. Thus if we consider the Mercy and Grace of God calling us either Outwardly by the Ministry of his Word, or inwardly by the Operations of his Spirit, it is an unanswerable Argument to Obedience and a holy Life.

But the Mercy of our Vocation will appear more illustrious from the Misery that we were subject to before God called us; us who were plunged in Misery, and not able to move one Step towards Happiness. *Solomon speaking*
 Prov. 1. of Wisdom, saith, *Wisdom crieth with-*
 20, 21, 22. *out, she uttereth her Voice in the Streets,*
she crieth in the Chief Place of Concourse,
in the Opening of the Gate. And whom does she call? Even Fools and Simple Ones: *How long ye Simple Ones will ye*
 9. 3, 4, 5. *love Simplicity?* And again, *Wisdom*
hath sent forth her Maidens, and crieth
in the high Places of the City; and whom does she cry after? Simple Ones again, and Persons void of Understanding; *Whoso is simple, let him come in hither,*
as for him that wanteth Understanding,
she saith unto him, Come eat of my Bread,
and drink of the Wine which I have
mingled. Now whom does Solomon mean by Wisdom but a greater than him-

himself, even Christ Jesus calling us by his Gospel? And who were we when thus mercifully called? We were Simple Ones that loved Simplicity, and Fools that hated Knowledge, Persons void of Understanding, poor Wretches involved in Darkness, the Darkness of Sin, Ignorance, and Misery; so the Apostle, *God hath called us out of Darkness into his marvellous Light.* ^{1 Pet. 2. 9.} Nor was our Misery more deplorable than our Impotence; for we could not stir a Step till he called us, and when he called us we could not come till he drew us; *No Man can come to me unless the Father draw him.* ^{Joh. 6. 44.} But why, says St. Austin, does God draw us, and not lead us? His Answer is, That we might not think any thing of our Will or Merit to have gone before; for, saith the Apostle, *He hath called us with a* ^{2 Tim. 1. 9} *holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ before the World began.* This Consideration is another strong Motive to Holiness; for shall we, who are called into Light, return to Darkness, and *love it rather than Life?* Shall we, who are emancipated from the Slavery of a more

than *Egyptian* Bondage, look back to the *Garlick, and Onions, and Flesh-pots of Egypt*? What a Requital would this be to such an infinite Mercy, to repay him, who hath deliverd us from the greatest Calamity with that which dishonours and provokes him? 'Tis his *Ezek. 6, 9.* own Expression, *I am broken with their Whorish Heart*, as the loving Husband is with the disloyal Carriage of his adulterous Wife. What a Retaliation is this to a good God, who hath call'd us by his Word and Spirit, to grieve, quench, resist, and *do Despight to this Holy Spirit of Grace*? What an unmerciful Piece of Cruelty is it to selves, when rescued by the Divine Mercy, to return to that which weakens our Comforts, which troubles our Consciences, which makes our present good things unpleasant to us, and imbitters the Sense of present Evils; which breaks off our Communion with God, *who hath called us with holy Calling*; and will, unless we return to him by Repentance, separate us from his glorious Presence for ever? If the highest Ingratitude towards God, and the most barbarous Inhumanity and Cruelty towards our selves, be not an Argument

ment of a sufficient Weight with us, certainly we are unmalleable to the Strokes of Conviction.

There remains yet a Fourth Motive taken from the Nature of the thing to which we are called, which is expressed,

1st. Negatively, *Not unto Unclean-ness*. What is here to be understood by Uncleaness, the Apostle in the precedent Verses seems to teach us; *This is the Will of God even your Sanctification; that ye should abstain from Fornication, that every one of you should know how to possess his Vessel in Sanctification and Honour, not in the Lust of Concupiscence, as the Gentiles which know not God.* But perceive the Apostle means not only *honour*, but more; for the Word *ακαθαρσία* signifies all kind of Impurity and Pollution, even *all* ^{2Cor. 7.1.} *Filthiness of Flesh and Spirit*, as he extends it elsewhere. However there are some particular Sins which are stigmatized and branded with this Character, such as the Evils of the Tongue, for St. James calleth it *A Member that* ^{Jam. 3.6.} *defileth the whole Body*; such is filthy Lucre or Covetousness; such is Fornication, which the Scripture common-

ly notes by the Name of Uncleanness; such are Malice and Anger; such are Pride, Infidelity, Hypocrisy, and indeed all Sin is Filthiness and Impurity; and how can we think that God hath call'd us to such a filthy unregenerate Condition? No, that's the wretched Estate from which we are called; had this been the Design of God, he would have left us in, and not have called us out of it.

2dly, Positively, God hath called us unto Holiness. Holiness is but one Virtue, but of a large Extent and Compass; it is but one Virtue, but divided into many, and standeth as Queen in the midst of the Circle and Crown of Graces, and claimeth an Interest in them all; she hath Patience to wait on her, Compassion to reach out her Hand, Long-suffering to sustain, and Placability of Mind to uphold her, and to keep her in an equal Temper and Poise; that we may be holy in our Faith towards God, and holy in our Conversation with Men, without which tho' our Faith could remove Mountains, yet are we not holy. I know there are some who have contented themselves with a partial Ho-

Holiness; some have placed it in a Sigh, or sad Look, and called it Repentance; others in the Tongue and Hand, and called it Zeal; others in a good Intention, and called it Piety; few have been solicitous and careful to preserve it solid and entire, without which God will not accept it, for we must be *Holy in all manner of Conversation.*

Christ gave himself for us, saith our Apostle; Why? To what End? Even to *redeem us from all Iniquity, and to purify unto himself a peculiar People zealous of Good Works.* God hath chosen us in Christ, says he again, *before the Foundation of the World;* And why? Not because we were holy, but that *we should be holy, and without blame before him;* that we should be holy, that is, that we should both practice and perfect Holiness. Tit. 2. 14.

1st, That we should practice it, in all the Parts, and in all the Kinds of it, not only privative, but positive; not only refraining from evil, but doing good; not only *putting off the old Man,* but *putting on the new;* not only *denying Ungodliness and worldly Lusts,* but *living godlily, righteously, and soberly in this present World;* not only avoiding
the

Eph. 1. 4.

the Corruptions that are in the World, but being fruitful, and abounding in every good Word and Work.

2dly, We must perfect Holiness. It is a Rule in the Civil Law, that nothing can be said to be done as long as there remains any Part of it undone; Thus a Deed, unless sign'd and sealed, is no Deed; and thus it is in the Evangelical Law of Christ, we have done nothing, as long as there remains any Duty unpracticed; and till we perfect Holiness.

All the Graces of Christianity are pleasing to God, but Perseverance carrieth away the Crown; this ought to be an Ingredient in every Grace; without it Faith is no Faith, but a wavering Opinion; Hope is no Hope, but a transient Dream; Zeal is no Zeal, but an unconstant Motion; our Joy is but a Blaze, our Love but a short Passion, our Valour but a Bravado, all our Graces but a Form of Godliness. Unstedfastness is an Argument of Unsoundness, they that love not to the End never loved entirely, and they that are not constant never were sincere.

Better were it for us never to have known the Way of Righteousness, than after

after we have known it to turn from the holy Commandment.

To conclude, This Design of God (in Calling us by his Word and Spirit to Practice and Perfect Holiness) should oblige us to consider, that besides the high Ingratitude towards an infinite Mercy, and the barbarous Inhumanity and Cruelty to our selves, an unholy Life does Savour of the most Diabolical Malice; for 'tis in Effect to supplant and undermine God in all his gracious Designs, and to defeat all his Purposes of Mercy: By calling us to Holiness he would conduct us to Happiness; what is it then to proceed in a sinful Course, but to out-brave the Thunder of his Omnipotence, and to defy the Sword of his Justice? What is it, but to defeat the Contrivances of his Wisdom and Mercy, and that for the most wretched miserable Purposes? That we may participate with Devils in their Torments, and take up our Lodgings in Eternal Flames. Whereas the Design of God, in Calling us by

by his Word and Spirit unto Holiness, was thereby to capacitate us for a blessed Vision of him in Heaven,
 Heb. 12. *for without Holiness no Man shall see the Lord.*
 14.

SER-

SERMON XII.

JOH. V. 12.

*He that bath the Son bath
Life, and he that bath not
the Son of God bath not
Life.*

M*y Yoke is easy, and my Burden* Mat. 11. 30.
light, said our blessed Lord,
and *his Commandments are not grievous,* 1 Joh. 5. 3.
said his Beloved Disciple. For what
Load is it for a Man to love his Bro-
ther? What great Burden is it to visit
him, if he be in Prison? We may con-
clude the same of all other Christian
Graces. It is an Ease, rather than a
Burden, to be sober and chaste in all
the Enjoyments of Pleasure, to be con-
tent with a small Portion of those
things which others desire with a gree-
dy

dy and ravenous Appetite ; to bear that patiently which we cannot remedy ; to be careful for nothing, but in every thing to make known our Requests to God by Prayer and Thanksgiving. These things are not less our Interest, than our Duty ; nor can we express our selves more truly wise, and careful of our highest Concern, than when we give up our selves to be the Disciples and Followers of Christ. This is to secure to our selves the greatest Happiness, even Life it self, and that eternal ; for *He that hath the Son hath Life.*

May God imprint such a lively Sense of this Truth upon our Souls, may we apply our selves so seriously to consider it, that we may, not from any Constraint or Formality, but cheerfully and heartily, adhere to the Profession of Christ, and resolve to maintain, not only an external Communion with him in his Divine Ordinances, but an internal also, by Faith, Love, and Obedience ; and so obtain that Life, with all the Blessed Fruits and Benefits of it.

In order to a more easy and advantageous Prosecution of these Words, I shall enquire,

I. What

I. What is here meant by *Having the Son of God.*

II. What by *Life.*

And then shall proceed to demonstrate how true it is, that he, who hath the one, hath the other also.

St. *John*, as the Ancients affirm, wrote his Gospel at the Request of the Bishops of *Asia*, against *Ebion* and *Cerinthus*, the Fore-runners of *Arrius*, who denied the Eternal Sonship and Divinity of Christ, and gave him out to be a mere Man; he therefore applies himself more than any other of the Evangelists, to advance this great Truth, that Jesus is the Son of God, not by Adoption, or upon the Account of his Sanctity and Divine Mission, which hath given the Title to other Men, but after a peculiar and ineffable Manner; so that no other is, or can be, the Son of God as he is; for he doth plainly prove him to be the only begotten Son of God; and by clear and undeniable Testimonies declares his eternal Generation and God-head. Our Evangelist does not only record such Actions and Speeches of Christ;
from

from which his Deity might be inferr'd, as the rest did, who have given plain Intimations of his Omnipotence, but he does expressly call him God, frequently asserting his Oneness and Equality with the Father, and requiring the same Divine Homage and Worship to be paid him; which he would never have done, but rather have provided against it, had not Christ been the Son of God in that Sense in which the Catholick Church hath believed it; for it would have been Idolatry, and a downright robbing of God.

1st, To deny this, were a Reproach to the Truth of God, as if he would obtrude a Falſity upon our Belief. God would not have born Witness to our Saviour's Divinity by ſo many Prophecies before he came into the World, by ſo many audible Voices and Wonders when he was in it, by raiſing him from the dead, and by confirming the preaching of his Gospel *with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost*, if he had been mere Man.

If we receive the witness of Men, the witness of God is greater, and this is the witness of God which he hath testified,
 10. *that*

that Jesus Christ is his Son; and who-
soever will not believe nor receive the
Testimony, which God hath given of his
Son, maketh him a Liar, he opposeth
himself to the Truth of God, and so
reproaches and dishonours him, who
hath so positively, and so many ways,
testified of him.

2dly, Not to acknowledge Jesus to be
the Son of God is a Contempt of God's
Wisdom, an Endeavour to baffle and
undervalue all the wise and stupen-
dious Dispensations of his Providence,
and the eternal Purposes of his Coun-
sel: For as all things are of Christ,
and through him; so all things were
designed with a Respect to him. The
Creation of the World, the Permission
of Man to fall, the miraculous Consti-
tutions of the *Jewish Nation*, and the
no less wonderful Preservation of it
for so many Years, the Shame, Igno-
miny, and Banishment, which that
People suffer now; the Calling of the
Gentiles, God's Dealing with Men and
Angels; in a Word, all that hitherto
hath fallen out, and all that is to be any
time hereafter, to the End and Consum-
mation of this visible Frame; all these
things, I say, and more than we know,
R were

were designed for the Glory and Honour of Jesus Christ. And as they have all a Reference to him, so the Goodness, Beauty, and Wisdom of these Divine Transactions are not, cannot be seen, but by establishing the Incarnation of the Son of God. Therefore to reject this great Mystery, is to set at nought the eternal Purposes of God, and all those glorious Designs which his infinite Wisdom and Goodness have contrived, and to deprive him of that Glory which should accrue to him from so many and great Expressions of his Goodness and Wisdom. Wherefore not to acknowledge Jesus to be the Son of God, as 'tis wilful and unaccountable Obstinacy, there being so many irrefragable Testimonies, and unquestionable Proofs of it; so 'tis inexcusable Impiety, and downright Rebellion against God. He that does not receive the King's Vicegerent, affronts the King's Authority: And is he not guilty of the same Crime, is he not equally rebellious against God, who rejecteth his only Son, whom he hath sent into the World? For *to this Purpose God*

Phil. 2. 9,
10, 11. *bath highly exalted him, and given him a Name, which is above every Name, that*

at

at the Name of Jesus every Knee should bow, of things in Heaven, of things in Earth, and things under the Earth; and and that every Tongue should confess that Jesus Christ is Lord to the Glory of God the Father. The Necessity of this Belief St. John in many Places asserts; Whosoever denieth the Son, the same hath not the Father, says he, but he that acknowledgeth the Son, the same hath the Father also: And a little before my Text, He that believeth the Son of God hath the witness in himself; he that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son.

1 Joh. 2.
23.

1 Joh. 5. 10

Now this Confession and Acknowledgment that *Christ is the Son of God*, is what the Apostle calls *Having the Son*, which in the following Verse he expounds by *believing in him*, and in the following Epistle he calls it *abiding in his Doctrine*. Wherefore he hath the Son that believes in him, that receives his Gospel, that gives a full and hearty Assent to the Truth of all that is said of him, either as to his Nature or Offices, in Relation either to the Dignity of his Person, or to the Power and Privilege that he hath received

2 Joh. v. 9

from the Father. In a Word he hath the Son who stedfastly believes whatsoever he hath revealed concerning God or Man, concerning our present Condition, or original Estate, concerning our Duty here, or Reward hereafter. For if we believe him to be the Son of God, we shall believe also what he hath delivered. This is the Faith in Christ to which Life is promised in my Text.

But we deceive our selves if we think any kind of Faith will suffice. A bare Knowledge, or naked Speculation of Gospel Truths, a simple Assent, which rests in the Brain or Understanding, and goes no farther, is not the Faith to which the Promise of Life is annexed; many may have this, and yet fall short of Life; *Many will say to me, Lord, Lord, have we not prophesied in thy Name? and in thy Name cast out Devils, and in thy Name done many wonderful Works? Then will I profess unto them, I never knew you, Depart from me ye that work Iniquity, True Faith is always active, lively, and operative, it is not barren and unfruitful, it ever worketh by Love, and keepeth the Commandments, it purifieth the Heart from Pride*

Mat. 7. 22
23.

Gal. 5. 6.

Pride and Lust, and casteth down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringeth into Captivity every Thought to the Obedience of Christ; it rectifies all inward Disorders, and makes us new Creatures, framed according to the Image of God in Christ; it so renews us in the Spirit of our Minds, and so conforms us to the Son of God, that our Thoughts are his Thoughts, his Ways our Ways; we love what he loves, hate what he hates, believe what he promises, and obey what he commands, so that *our Life is hid with Christ in God*. And of every true Believer it may be said, as St. Paul says of himself, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the Life which I live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*.

2 Cor. 10.

Eph. 4. 23.

Col. 3. 3.

Gal. 2. 20

What mighty things have some Saints and Worthies done through Faith? They subdued Kingdoms, wrought Righteousness, obtained the Promises, stopped the Mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword, out of Weakness were made strong, waxed

Heb. 11.
33, 34.

valiant in Fight, and turned to flight Armies of our Aliens. What a strong, what a noble Faith was here? Such must our Faith be; for it must, as our Apostle here tells us, overcome the World; He that believeth that Jesus is the Son of God overcometh the World, that is, all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life. Thus you see Faith is no sluggish thing, no lazy unactive Principle; but strong and mighty, quick and powerful in its Operation. Be not deceived then, examine your selves well, whether you believe in Christ, whether you have the Son of God dwelling in you by Faith; and do not flatter your selves with the Conceit, unless it be so indeed.

Consider, O Man, and tell me, Art thou sensible of thy Misery by Nature, of thy Guilt by Reason of thy manifold Transgressions? Dost thou perceive the Necessity of a Saviour? Hast thou Recourse to that Fountain which is opened to the House of David, and to the Inhabitants of Israel for Sin and for Uncleanness? Dost thou hope in the Mercy of God, and rely upon the Merits of Jesus? And art thou therefore humble

*1 Joh. 5. 5.
and 2. 16.*

*Zech. 13.
1.*

humble and penitent, and ready to forgive, and resolved to amend thy Life? Dost thou sincerely purpose to resist the Devil, and to wrestle against all his Temptations, not in thy own, but in the Name and Strength of Christ? Canst thou despise the Vanities of the World, and freely quit all sublunary Riches and Pleasures, rather than offend thy God? Is thy Heart with God, and canst thou confidently trust him with thy self, and all thy Concerns, and wait for the Accomplishment of his Promises? Is thy Care, are thy Thoughts and Endeavours chiefly conversant about the Kingdom of God, and the Righteousness thereof, how to grow in Grace, and in the Knowledge of Christ, how to abound in Good Works, and to bring forth Fruit unto Holiness, that thy End may be everlasting Life? Canst thou answer to these things positively? Dost thou find thy self thus disposed, inclined, and resolved? And does thy Life and Conversation speak it? Then be of good Courage, thou hast true Faith; see that thou preserve what thou hast, and take heed to cherish and encrease it. But if thou canst not shew thy Faith by such Works,

2 Pet. 3.

18.

Rom. 6.

22.

Mat. 7. 16
17.

such Fruits as these, thy Faith is vain, 'tis dead, and will not avail thee; for these Works and Effects do as naturally flow from true Faith, as Light and Heat from the Sun. You may know the Tree by its Fruits; *Every good Tree bringeth forth good Fruit*; but that which beareth no Fruit is barren and useles, it *cumbreth the Ground*, and is only fit for the Fire. Some perhaps may here reply, that this is very severe Doctrine, but 'tis true; it maketh many Christians to be nothing but Infidels, which is sad indeed, but who can help it? We must not alter the Nature of Faith to make Men Believers; but ought rather to exhort them not to deceive themselves with Appearances and Shadows, with mere Fancies and Conceits, but to endeavour seriously after that Faith which is sincere and unfeigned.

In all other things Men's Perswasions appear by their Actions, and why should not Faith in Christ do so too? He that affects Honour is always seeking after Preferment; he that thinks it a desirable thing to be rich, is ever catching at Gain; he is perswaded of the evil of any thing does certainly forbear it; and

and he that apprehends any thing to be good will not fail to endeavour at the Procurement of it. Must then Faith in Christ be the only idle, dull, and ineffectual Perswasion? No certainly; this, where 'tis true, will be active as well as the rest. You have thus seen what the Apostle means by *having the Son*, that is, to believe in Christ, and to have him dwelling in our Hearts by Faith.

We are next to consider what that Life is which is here promised and assured to every one that hath the Son.

Life hath several Acceptations in holy Writ, sometimes 'tis taken for our natural Life, and the Comforts and Accommodations of it. But this is neither the End nor the Reward of our Faith; Christ came not into the World to be a Provider for it. 'Tis true that, to free us from immoderate Care and Anxiety, he hath given us some Assurances of necessary Supplies; for, as St. Paul says, *Godliness hath the Promise of this Life.* 1 Tim. 4. 8 But these things are given in common to the Wicked and to the Godly, to Believers and to Infidels; yea sometimes the Share of these is greater. But Faith advances our Thoughts
far

far above this Life: For what a poor and mean thing is it for one to live, only that he may eat, drink, walk abroad, and hear, and behold a deal of impertinent Noise and Stir about Trifles, and things of no Moment? What is there here to be seen, but a dull ill acted Tragedy, a constant Scene of Folly, Impertinence, and Sorrow? How languid and grievous must such a Sight be? Especially when we cannot be simple Spectators, but are often necessitated to be Actors also. A mere Heathen, by the Help of moral Philosophy, and by the Improvement of his Reason, may learn to despise and undervalue this World; much more may a Christian, who sees by a clearer and better Light.

That wise Dispensation of Providence in making Man's Life so much shorter now than 'twas in the time of the Patriarchs, is so far from being matter of Complaint, that 'tis indeed a great Blessing: He that must run will not quarrel at the Shortness of his Race, especially if the Way be not good, but rough and uneven. The shortest Life is long enough, if it be well employ'd; if we can be so wise

as to live well, 'tis our Happiness to die soon ; for then Death is but the Conclusion of our Misery, and a Conveyance to everlasting Blessedness. And this is that which St. *John* calls Life ; viz. That glorious and happy State in the other World which God hath prepared for all true Believers, as the End of their Faith, the Completion of the Promises, the great and last Design of Christianity. For this End Christ was born ; for this End he died and rose again ; for this End the Gospel was preached ; hither tend all the Dispensations of the Divine Providence, even to bring Men to eternal Life. The Apostle calls it simply Life, by way of Eminence, no State being comparable to it, whether we regard its Felicity or Duration.

What and how great its Happiness is, we know not yet. St. *John* saith, *It doth not yet appear what we shall be :* 1 *Joh.* 3. 2. God hath revealed clearly that there is another Life ; and hath assured us that 'tis a more than sufficient Recompence for all our Labours and Services, and that 'twill afford us perfect Contentment and Satisfaction. But the particular Circumstance of that Life are yet kept

kept secret, for we cannot conceive or comprehend them; they exceed our highest Thoughts and quickest Apprehensions; *Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man the things which God hath prepared for them that love him.* The Scripture tells us of *Rivers of Pleasure, of Crowns and Scepters, &c.* which we are to understand no otherwise than as Similitudes, representing something of exceeding Worth and Value. As our sublimest Thoughts of God fall short of what he is, so do all our Apprehensions of Heaven. Kings and Princes study to have their Courts answerable to their Magnificence and Dignity: How glorious and magnificent then must Heaven be, the Court of the great King, whose Power is almighty, whose Wisdom is infinite, and whose Perfections are past finding out? Our Apostle had as clear a Prospect of Heaven as ever any mortal Man had, and he tells us that there is no manner of Imperfection there; *The City has no need of the Sun, neither of the Moon to shine in it; for the Glory of God doth lighten it, and the Lamb is the Light thereof; and there is no Night there; and they need*

1 Cor. 2.9.
Psal. 36.8.
Rev. 21.
23. and 22.
5.

*need no Candle, neither Light of the Sun,
 for the Lord God giveth them Light. He
 tells us withal of a Freedom, an abso-
 lute Exemption from all Misery, Pain,
 and Trouble, they who are there shall* 7. 16, 17.
*neither hunger nor thirst any more, for the
 Lamb which is in the midst of the Throne
 shall feed them, and lead them to living
 Fountains of Waters; and God shall wipe
 away all Tears from their Eyes. There
 we shall not be clogg'd or fettered with
 a weak, infirm, or sickly Body; for
 then this Corruptible shall put on Incor-* 1 Cor. 15.
ruption, and this Mortal Immortality, 53.
and Christ shall change this vile Body, Phil. 3. 21
*that it may be fashioned like unto his glo-
 rious Body. And if our Bodies shall
 have such glorious Changes, what think
 you shall be done to our Souls, those
 more precious and better Parts of us?
 'Tis past all Dispute that they also shall
 be highly perfected and exalted. We
 shall not then be liable to Ignorance
 and Error, but shall be enlightned with
 the Knowledge of all Truth; for, as
 St. Paul says, Now we see thro' a Glafs* 1 Cor. 13.
darkly, but then Face to Face, now we 12.
*know in Part, but then we shall know even
 as we are known. We shall there enjoy
 the most desirable and most excellent
 Com-*

Company, not only of Saints and *Spirits of just Men made perfect*, but of
 Heb. 12. 23. Angels and Archangels, Cherubims and Seraphims; and we shall not only have the Pleasure of their Company, but shall be *equal* to them, as our Saviour tells us; nay, which is more, we shall there enjoy Christ and God, and not only enjoy them, but be transformed into their Likeness; *Beloved, now we*
 Luk. 20. 36. *are the Sons of God*, says St. John, and it doth not appear what we shall be, but this we know, that when he doth appear, we shall be like him.

This Glory and Honour is not for a Day, a Month, or a Year, but to all Eternity; for the Duration of this Estate is another Reason why the Apostle calls it Life. Our Life here, which is momentary and short, deserves not the Name of Life, and therefore 'tis in Scripture reckon'd but as a Breath, a Vapour, but a Puff of Wind: But that
 Jam. 4. 14. Life above is subject to no Changes, 'tis unalterable, and never hath an End; it lasts not only a thousand thousand Years, but for ever and ever. Here we must prize the Peace and Contentment of a few Days; but they who are in Heaven are eternally happy.
 Thus

Thus you see what the Life is that our Apostle speaks of ; and the precedent Verse gives us an Account to whom we are indebted for it ; *This is the Record, that God hath given to us eternal Life, and this Life is in his Son ;* it is by him, and through him, and for him, that we come to Life ; he being both the Discoverer and Author of it.

1st, The Discover, who *hath brought* ^{2Tim 1.} *Life and Immortality to Light through* ^{10.} *the Gospel.* Before this was published, neither the Certainty, nor Nature of it were known. Indeed the wiser Heathens had some Notion of a Life after this ; they judged it reasonable that the Soul should survive the Body ; but they had no Assurance of it, all their Talk was mere Conjecture. And tho' the *Jews* had the Promise of eternal Life, as well as of temporal good things ; and though all the pious and holy Men among them lived in Expectation of it ; yet 'twas even to them so darkly revealed, that you know there was one Sect among them that altogether denied a Resurrection. But whatsoever Knowledge *Jews* or Heathens had concerning another Life it is
to

Joh. 1. 7. to be ascribed to Christ *the true Light, which lighteth every one that cometh into the World*, who by plain Assertions, and expresse Promises, and by his own Resurrection hath given such evident Demonstrations of it, that it needs not now to be disputed as a doubtful Problem.

But 2dly, Christ does not only manifest this Life, but does actually bestow it, having purchased it for us, he hath opened the Kingdom of Heaven to all Believers; and 'tis by his Grace that we perform the Conditions of entering into it; and when we have performed them, 'tis he that bestows it on us; for he is that holy One *that hath the Key of David, that opens and no Man shutteth, and shutteth and no Man openeth*: 'Tis he that puts on us the Crown of Life: When we have persevered in the Faith to End, 'tis from him that we receive our Reward.

This is the last thing proposed to be spoken to, and 'tis a Matter that we need not much insist upon, it being so very clear and evident, not only through this Epistle, but through the whole new Testament; so that there is not the least Shadow or Pretence for doubt.

doubting of it. *Verily, Verily*, says Joh. 5, 24.
 our Lord, *he that heareth my Word, and
 believeth on him that sent me, hath ever-
 lasting Life, and shall not come into Con-
 demnation, but is passed from Death unto
 Life*: And again, *He that believeth on
 him is not condemned, but he that be-
 lieveth not is condemned already, because
 he hath not believed in the Name of the
 only begotten Son of God*. Christians
 have full Assurance of eternal Life by
 Faith, which unites them to Christ;
*He that eateth my Flesh and drinketh my
 Blood (that is, believeth in me) dwel-
 leth in me, and I in him*. Christ and his
 Members will not be separate; where
 the one is, there the other will be also:
*Father, I will that they also whom thou
 hast given me be with me where I am, that
 they may behold my Glory which thou hast
 given me*. Faith is the very Principle,
 the Seed from which this Hope of eter-
 nal Life flows; the Life of Faith is the
 Beginning of the Life of Glory, the
 One is but the Complement and Per-
 fection of the other. *Blessed is he there-
 fore that believes, for there shall be a Per-
 formance of those things which are told
 him from the Lord*. 'Tis Faith then,
 and Faith alone, that gives us a
 Title

3. 12.

6. 56.

14. 27.

Luk. 1. 45.

Title to eternal Life, such a Faith as
 Joh. 3. 36. *was now described. He that believeth
 on the Son hath everlasting Life, and he
 that believeth not on the Son shall not see
 Life, but the Wrath of God abideth on
 him. They that do not, that will not,
 embrace Christ here, shall not be em-
 braced by him hereafter, they that re-
 fuse his Yoke in this World, shall in
 the World to come be cast out of his
 glorious Kingdom, and thrown into that
 Place of Darkness, where is Weeping,
 and Wailing, and Gnashing of Teeth.*

Mat. 13.
 42.

I shall conclude with a few Inferen-
 ces from what has been said.

1st, What an Influence should these
 Considerations have upon our Souls?
 What a holy disdain should they affect
 us with of all sublunary and perishing
 things? How much should we despise
 and undervalue these empty and fading
 Vanities, when we have infinitely bet-
 ter things prepared for us? Does he
 who is called to a Kingdom mind Tri-
 fles and inconsiderable things? Remem-
 ber, O Christian, what thou art, and
 what thou art called to, keep up the
 Decorum that is suitable to the Digni-
 ty of thy Person, and *walk worthy of the
 Vocation wherunto thou art called.* Creep
 not

Eph. 4. 1.

not upon thy Belly, nor lie gro-
velling upon the Ground; lift up thine
Head, and let thine Heart be, where Mat. 6. 21
thy Treasure is. Be not like the fool-
ish *Indians*, who sell their Gold and
Pearls, and other precious things for
Glass and Beads. Seek not to fill thy
Belly with Husks, when thou may'st
have Fulness of Bread in thy Father's
House. Grasp not at these painted Va-
nities, these Shadows of Delight, but
rather secure to thy self that *Fulness of* Psal. 16
Joy, and those Rivers of *Pleasure* 11.
which are at God's Right Hand for ever-
more.

2dly, Consider these things, and be
therefore comforted in all thine Afflicti-
ons; and be sure to bear up with a
cheerful Spirit under all the Crosses
which are laid on thee. How little
should we consider our Troubles which 2 Cor. 4
are but for a Moment, when followed 17.
with a far more exceeding and eternal
Weight of Glory? Look unto Jesus the Heb. 12. 2
Author and Finisher of our Faith, who
for the Joy that was set before him, en-
dured the Cross, despising the Shame, and
is set down at the Right Hand of the
Throne of God. Now if we suffer with
him, we also shall be glorified with him;

Rom 8. and I reckon, says St. Paul, that the Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed.

3dly, Consider what a mighty Encouragement this blessed Life is, and what a powerful Inducement it should be to Prayer and Meditation, to all holy Duties, and to a hearty Compliance with the whole Gospel. All the Pains that we are at in this Respect shall be well rewarded. Do we toil and sweat for the Bread which perisheth? and shall we not labour for that which endureth to everlasting Life? Do Men venture upon merciless Seas? Do they throw themselves upon the Points of Swords, and before the Mouths of Cannons, for a little Gain, or some small Recompence of Honour? And shall we refuse to live soberly, righteously, and godly for Heaven, and for Eternal Life? Be ashamed, O Christian, of thy Sloth and Laziness; blush to see some taking more Pains for Earth than thou dost for Heaven, for Perishing, than thou dost for Eternal Riches. Run therefore with Patience the Race that is set before you, and

Heb. 12. f

1 Cor. 9.

24

so

so run that we may obtain. Be not Gal. 6. 9.
weary in well-doing, but persevere un-
to the End : Be thou faithful unto Rev. 2. 10
Death, and I will give thee a Crown of
Life.

S 3 SER.

SERMON XIII.

2 TIM. iii. 5.

*Having a Form of Godliness,
but denying the Power there-
of.*

ST. Paul tells us, that he was in *nothing beyond the chiefest Apostles*; not in Languages, not in Labours, not in Gifts of Healing, not in Visions, not in Extasies, not in Prophe-tick Inspirations. As an Instance of this, to shew his Insight into Futurities, he here foretels what monstrous Impi-eties the Womb of time should tra-vail with, and bring forth under the Gospel; he foresaw the Wickedness of Men flying on as fast, as the Wings of Time could carry it; wherefore, as a 2Tim.2.3 *good Soldier of Jesus Christ*, to put us upon our Guard, he gives us Notice
of

of the Forces that are coming against us, and presents us with such a Catalogue of Vices, as may exercise your Patience to hear, as well as to resist them ; where Self-love leads the Van, and the Form instead of the Power of Godliness brings up the Rear.

These last Ages have given a Completion to this Prophecy ; we have sufficiently experienced what wicked Designs have been carried on and perpetrated under the Mask of Religion. When the Devil forgeth *Lies in Hypocrisy*, many think they entertain celestial Oracles. *Valentinus* preached zealously, *Arrius* repented publicly, *Pelagius* lived piously ; and yet they were a Triumvirate of the most pernicious Hereticks, that ever infested the Church. When a Man of Parts and Eloquence, who designs Schism in the Church, or Sedition in the State, magnifies his Industry in the Conversion of Souls, and seems himself to be in an Agony, when he talks of our Saviour's ; his mortified Countenance enlivens his Projects, his Person is had in Admiration, and his Discourses are too credulously received ; so the *Babylonians* entertained *Zopyrus*, who by shewing them his mangled Members

made himself Master of their Affections, and soon after *Darius* Lord of their City. As the most poisonous Pills may be gilded, so the vilest Impieties may be garnished with a Shew of Religion. Among the Fore-runners of them, who in Text are said to have a *Form of Godliness* without the Power, *St. Paul* mentions some that should be Covetous, Boasters, Proud, Blasphemers. A Man may be Covetous, that pretends Charity ; *Judas* may ask why the Ointment was not sold and given to the Poor. A Man may be a Boaster in his Self-denial, with the Philosopher, write a Treatise against Vain-glory, and subscribe to it his own Name ; proud in his personated Humility ; like *Diotrephes*, preach the Gospel, and yet affect Preheminence ; or with *Diogenes* revile the Grandure of Princes with a greater Insolence ; he may be a Blasphemer in his Prayers, as some of our modern Enthusiasts have been ; and may say with the *Pharisee*, *God I thank thee that I am not as other Men are*, and for all that be worse than those whom he censures. There has scarce ever been an Irreverence in Church Assemblies, or Disloyalty to Governours, or
a schif-

3 Joh. 9.

Luk. 18.
11.

a schismatical Separation from the Church, or any sacrilegious Alienation of its Revenues, but what have been ushered in with the hideous Outcries of Repentance and Reformation; there is not a Sinner, in the large Catalogue preceding my Text, but may have a Form of Godliness, whilst he denies the Power thereof.

In the Prosecution of which Words I will consider,

I. What it is to have a Form of Godliness, and how absurd and unreasonable 'tis to rest in that alone.

II. What it is to deny the Power of it, and how perilously Men act, when they do so.

As to the First, Godliness in the Original, is derived from a Word which signifies Worship; and imports that solemn Reverence which a Creature oweth to his Creator. Under the *Mosaical* Law he was called a Godly Man who was a Profelyte of the Gate, who acknowledged and adored a Deity, observed the seven Precepts of the Sons of *Noah*, as did *Cornelius*, and the *Ethiopian Eunuch*.

But

But the Word, in its usual and modern Acceptation, extends to every kind of Holiness ; it denotes the Rectitude and Conformity of the Heart and Life to both Tables of the Law, that Law which is holy in its Precepts, just in its Penalties, and good in its Rewards. I confess that in other Places of these Epistles to *Timothy*, 'tis to be understood in a more limited Sense, sometimes for that System of fundamental Truth call'd *the Doctrine according to Godliness* ; one of which fundamental Truths the Apostle instances in, *1 Tim. 3. 16.* when he says, *Great is the Mystery of Godliness, God manifested in the Flesh.* Sometimes 'tis taken for the Duties of Religion distinct from the Moralities of honest Men ; so we are exhorted to *1 Tim. 2. 2.* *We quiet and peaceable Lives in all Godliness and Honesty.*

But here being opposed to a Form, to an external Pomp and Pageantry ; 'tis taken for that inward Devotion and Purity of the Heart, whereby God is worshipped in Spirit, without any Carnality, and in Truth, without Hypocrisy.

So then the Form of Godliness is its external Scheme, the outward Fashion and

and Resemblance of that, which is not real and intrinsical. The Poets speak of *Jupiter's* Transformation into the Shape of a Beast; but these Men would be thought to be turned into Saints, when really they are but Brutes, and have no Understanding.

Not but that a Man may have a Form of Godliness and the Power too, as I shall presently make appear. A Form may be considered either as a Virgin, or as a Prostitute; as abstracted from true Piety, or as attending upon, and advancing the Purposes of Religion. *Diana*, according to the Poets, was in Heaven a Luminary, but in Hell a Consort of *Pluto*; so a Form flowing from the Power of Godliness is Celestial and Angelical, but divested from it is devilish. When our Works of Darkness appear as the Works of Angels of Light, we mock God, by *honouring him with our Lips*, but dethroning him from our Hearts: We crucify the Lord of Glory, and, as the Soldiers did, put a Crown upon his Head, and Robes on his Body, and salute him with an Irony, *Hail King of the Jews*; Mat. 27. we worship the true God as if he were 29. an Idol, that *had Eyes and saw not*, un- mindful Psal. 115. 5.

mindful of his great Attribute of searching the Heart ; we make God abhor his own Institutions, and reverse his Laws. *Bring no more vain Oblations, Incense is an Abomination to me ;* no Honour accrues to him from the Services of Hypocrites. An outward Form may prove a preparative to, and a plausible Engin of the greatest Villanies ; *Cain* first brought an Offering to his God, and then murdered his Brother ; *Jezebel* institutes a Fast, and then thirsts for the Blood of *Naboth* ; the Strange Woman *paid her Vows with Peace-Offerings* in her Hands, and then managed the Artifices of an Adulteress. Thus the Formalists make the Rites of Religion a Gloss for Sin, solicit Wickedness in their external Glorifications of God, and are like those Meteors, which shine only in their Fall from Heaven.

Isa. i. 13.

Prov. 7.
14.

This Hypocrisy is either Gross and Pharisaical, or else proceeds from an Indifferency in Religion.

1st, Gross and Pharisaical Hypocrisy is when Men are zealous for the first Table, for Sacrifices and Oblations, for Sabbaths and solemn Feasts, for publick Invocation and loud Prayer ;
but

but break the Duties of the second Table ; sparing neither their Neighbour's Wives in their Lusts, nor their Lives in their Anger, nor their Estates in their Avarice, nor their good Names in their Ambition ; as if the two Tables were like the two Principles and Gods of the *Manichees*, the one good, and the other evil ; the first Table a sacred Edict, and royal Promulgation to be kept, the second to be violated, as a Snare or a tyrannical Injunction. There are too many such in the World, who set up the Duties of Piety for a Blind, that they may violate those of Justice and Charity more secretly and securely ; who make long Prayers, the Preface to devouring Widows Houses, and Fasting twice a Week the Cover for their Dishes full of Extortion and Excess. These half-faced Christians by some ceremonious Formalities towards God, and by a sanctified Shibboleth, appear as Angels ; but turn the Scene, and behold them in those Duties which respect Men (the Magistrate especially) and they are more than half Devils ; they think they never obey God so well as when they disobey Men, even in those Instances wherein they might

Mat. 23.
14.

might and ought to obey both ; they are such exceeding good Christians that they cannot be good Subjects. 'Twas never well with the World since such as these, who are less than *Heathens*, would be more than *Christians*, since a Divorce was sued out between Piety and Probity, since Rebellion has gone masked with a Vizor of Religion. Plundering hath robbed us of *Thou shalt not steal*. We have learnt the Methods to kill good Men as a grateful Sacrifice to God, to lie for the Truth, to justify the most indirect Courses with Zeal for God's Cause ; and to make God himself the Stale to our Interest and Lusts : With I know not what new Modes and Garbs of Sanctity Men cloak the Guilt of more horrid Iniquity, than a good, or even a bad Heathen would be guilty of.

2dly, There is another Hypocrisy which proceeds from Indifferency in Religion, when a Form of Godliness and Honesty seem to meet together and to kiss each other.

A Man may be born within the Pale of the Church, baptized into the most holy Faith, instructed in her Catechisms and Homilies, profess the true
Re-

Religion, stand up at the Recitation of the Creed, and say *Amen* at the End of it ; he may be temperate in his Life, just in his Actions, generous in his Spirit ; and all this upon no other Principles than *Socrates* or *Seneca* had : His Religious Duties may be all but Moralities, he may read the Scriptures, and entertain them only with a human Faith, as he does the Stories of *Xenophon* or *Herodotus* ; he is only chaste as a generous *Roman*, out of Vain-glory, or out of a Desire of Applause ; he gives to the poor, and calls it Charity, when his Alms are the Effects only of a natural Compassion and Benignity ; what he doth is from the Dictates of Reason, which are perfective of the human Nature, not from the Influences of Faith, not from an Assent to a Divine Revelation, or from Obedience to the Will of God.

Having thus told you what it is to have a Form of Godliness, and how absurd and dangerous 'tis to rest in that alone, I proceed now to enquire,

II. What is to be understood by the Power of Godliness, and how unreasonably Men act when they deny it.

The

The Power of Godliness is, when the Habits of Grace are demonstrated by the Actings of Holiness, as the Fountain is known by the Streams that it sends forth, and the Sun is discovered by the Emanation of his Light.

Men deny the Power under the Form of Godliness, when they are pious out of Policy and By-ends, professing themselves Christians because Subjects to a Prince who is a Defender of the Christian Faith; and yet think this Holiness by Law established is but the Severity of melancholy Men; and therefore, though they invoke Chrſt's Name, are disloyal to his Commands, *Tit. I. 16. profess they know God, but in Works deny him*; ingeminate an Oral Profession, crying *Lord, Lord, but do not his Will*, thinking to palliate the Atheism of their Lives under the Religion of their Language. This is to deny the Power of Godliness under the Form of it.

We might justly expect that, when the Apostle was giving the Ephemerides of the Times of the Messias, the first Prospect in the Firmament of the Church would have been an Horizon of Hope; the Dispensation of the Gospel being so bright, when the Sun
of

of Righteousness appeared with Healing in his Wings: Yet he presageth nothing but Clouds and Darkness, Eclipses of the Light, yea, many portentous Phenomena's; *In the last Days*, ^{2Tim.3.1} says he, *perillous times shall come*: He calls the last Days in Regard of the Evangelic Dispensation, after which no other is to be expected. Yet since the Grace of God has appeared, the Power of Godliness has been despised; Men have been effeminated even by Clemency, enraged by Meekness, made impatient by Forbearance, and have lived in the Enjoyment of God's Bounty as if he were a hard Master; they *have a Form of Godliness, but deny the Power thereof*.

But now a Form in Conjunction with the Power, is an Ornament of great Price, in the Sight of God. St. Paul ^{1Pet.3.4} does not discommend a Form, such an one as is modest and grave in its Gesture, discreet in its Expressions; such an one as waits on the Power of Godliness, as a Disciple on his Master, or a Servant on his Lord. As good Works ^{1Tim.2.10} become Women professing Religion, so is the Power of Godliness adorn'd by outward Forms. *Can a Maid forget her* ^{Jer.2.32}

T

her Ornaments, or a Bride her Attire ?
 Psal. 45. Or the Spouse of Christ her Rayment
 14. *of Needle-work ? David* invited all his
 57 8. Faculties within him, and his *Glory* or
 Tongue to join in the Chorus, as the
 most natural, proper, and most musi-
 cal Instrument, whereby a Heart big
 with Praise could best deliver it self.
 Mat. 5. 16 *Our Lights are to shine before Men, that*
they seeing our good Works may glorify
our Father which is in Heaven.

I shall conclude this Discourse with
 two Particulars.

1st, That Godliness does naturally
 express it self by a Form.

2dly, How we are to direct this
 Form by the Power.

As to the First, 'Tis the very Nature
 of Grace to be active in the Discovery
 of it self; the Holy Ghost is no where
 more rhetorical than in the Variety of
 Metaphors on this Subject; he com-
 Psa. 1. 3. pares it to the vital Moisture of *A Tree*
planted by the Rivers of Water, that
bringeth forth its Fruit in due Season;
 and again to *Leaven*, whose Fermenta-
 Mat. 13. tion continues till it hath *leavened the*
 33. *whole Lump;* and again to perfumed
 Cant. 4. *Garments, the Smell of Lebanon, and*
 11. and 3. *the Powders of the Merchants;* he calls
 6. it

it a *Light that must shine before Men*, which may as easily be extinguished in its Heat, as concealed in its Brightness. Such a Form of Godliness is then acceptable to God, when serviceable to the Communion of Saints, and instrumental to the Honour of his Name. God requires the Service and Subjection of the whole Man, the Life and the Language, the Mind and the Mouth; the Faculties of the Soul, and the Organs of the Body to glorify him. As God created the Body and Soul, and extends his Beneficence to both, so he expects Homage from both, and has established such an Intercourse and Communion of these Parts with each other, that when there is Humility in the Heart, it will bend the Knee in Adoration; when there is Desire in the Soul, it will lift up the Hand in incessant Supplications; when there is Joy in the Mind, it will open the Mouth to shew forth God's Praise. Besides our Baptismal Vow does oblige us to a Form, even to confess the Faith of Christ crucified, which in the Days of Persecution was an eminent Act of Fortitude and Resolution. Christ crucified was to the Jews a *Stumbling Block*,

and to the *Greeks Foolishness* ; yet *Lactantius* tells us, that the Primitive Christians had the Sign of the Cross drawn on their Foreheads, to let the Infidels see they accounted that a high Dignity and Honour which others thought so very inglorious. Thus is the Beauty of a Form commended to us as the glorious Attire of Godliness ; yet this Attire is to be fitted and adapted to the Power.

I proceed therefore to the Second thing proposed, *viz.* To give some Rules in Order hereto.

1st, Be sure to have no collateral Respect, or sinister Design for thine own Honour or Advantage in thy Professions and Forms of Godliness. 'Tis an Argument of a low, a mercenary and disingenuous Spirit for a Man to pretend God's Glory, when he intends his own ; God will have it all to himself, that *no Flesh should glory in his Sight* ; we are to lay down all carnal Thoughts, when we take up a spiritual Profession. *St. Paul*, as he justly excuseth his Infirmities, so he modestly refuseth the Honour due to his Graces.

1 Cor. i.
29.

1dly,

2dly, Avoid all conceited Tones and affected Gestures in thy Profession and Form of Godliness. These ridiculous things are sufficiently exposed by a mimical Imitation of them; when we profess as Saints, we should act like Men. There are some in the World, who place Religion in the frequent Repetitions of *Jesus Christ*, and the Holy Spirit of God, and when they have lasciviously ingeminated these Names, which are only to be mentioned with Reverence and Trembling, they think they have witnessed a good Confession. Others villify all things that are not a Pretence to Revelation, and to a lofty Language; so the *Valentinians* (in *Irenæus*) despised the usual Dialects of other Men, using Exotick Idioms and Boasting Phrases of *Barbarians*; such we meet with in the Discourses of *Jacob Behman* and *Van Helmont*, and in the Writings of *Quakers*, which they profanely call the Bosom of God; such are their outward Openings of inward Shuttings, Godded with God, and Christed with Christ, Beams of approaching Glory, &c. These Swelling² Pet. 2. Words of Earthly Vanity were unknown^{18.} to the Pen-men of Holy Scripture, and

are contrary to the Simplicity of the Gospel.

3dly, Let not the Form exceed the Power. *Virgil* gives us several Signs of an approaching Night; that then the Toads begin to croke, and the Shadows of the Mountains grow long. And have we not had these ill Symptoms among us, that our Day is far spent? How highly is the Kingdom of Darkness advanced, Theists, Atheists, Hereticks, and Sectaries croking continually about us? We may easily guess it to be Midnight by the Dreams, and Illusions, and pretended Visions of Enthusiasts. Our Saviour condemned the Generation of the *Pharisees*, who curtail'd the Law, but made broad their *Phylacteries*; who, when they fasted, disfigured their Faces, with distorted Mouths and penfive Countenances, as if Deformity were the Form of Godliness. But in our Humiliations we are taught to anoint our Faces, and to make shine, as *Moses's* did.

Mat. 23. 5
and 6. 16,
37.

4thly, Let thy Form keep a constant Tenour in unquiet as well as in Halcyon Days. When *Jerusalem* flourished in the Days of *Alexander*, the *Samari-*
tans

tans worshipped at the holy Temple, and came to warm themselves at the High Priest's Fire ; but when *Antiochus* had ransacked the City and sacred Treasures, they complied with him, and would have their Temple on Mount *Gerizim* dedicated to *Jupiter*. When Christ multiplied the Loaves, he multiplied his Followers, who would have *taken him by Force, and made him King* ; they thought his Territories would be opulent, his Fields and Vineyards fertile, and that his Monarchy would infinitely exceed that of *Solomon* in Peace and Plenty ; But when he told them *His Kingdom was not of this World*, and that his Crown must be of Thorns, how few did bear his Reproach to follow him without the Camp, to honour him in the Indignities of his Passion ? What is this but to make a Gain of Godliness ? To assemble for Corn, Wine, and Oil, to bake Cakes to the Queen of Heaven ; to court the King's Daughter because she is rich in temporal Blessings, not for the Beauty of her Holiness.

But they that are ashamed or afraid of the Professions of Godliness before the Tribunals of Tyrants, of them will the Son of Man be ashamed when he comes

in the Glory of his Father with his holy Angels.

5thly, Let thy Form have such an inviting Modesty, as to allure others to a Love and Participation of the Power of Godliness. *David* went with the Tribes to worship ; *Andrew* brought *Simon*, *Philip* *Nathaniel*, the Woman of *Samaria* the City of *Sychar*, to the Presence of the Messiah : The Apostles triumphed in the Myriads of the *Jews*, in the Kingdoms of the *Gentiles*, and in the numberless Accessions of the *Heathen* World to the little Flock of Christ. A Form well ordered in all things, by a sweet and gracious Conversation, does powerfully and placidly insinuate it self to produce this Effect.

Having thus secured the Power of Godliness, we have no more to do but to discover it by resisting Temptations, mortifying our Corruptions, dethroning Satan from his strong Holds, subduing every Imagination that exalteth it self against the Commands of Christ, dethroning every reigning Sin, as *Joshua* did the Kings of *Canaan* ; and lastly by reducing into Act those vital Principles or Habits of Grace, those
Divine

Divine Qualities infused into the Soul by the Spirit of God; which will incline the Heart, and sway the Conscience to obey the Will of God with Facility and great Delight. In order hereto let us *be stedfast, unmoveable, always abounding in the Work of the Lord.* 1 Cor. 85. 58.

Let us walk worthy of the Lord unto all well-pleasing, being fruitful in every good Work; let us be strong in the Grace that is in Christ Jesus, and go on from Strength to Strength, till we appear before God in Zion. Amen. Col. 1. 10. 2 Tim. 2. 1 Psal. 84. 7.

SER-

SERMON XIV.

LUKE viii. 5.

A Sower went out to sow his Seed.

NO Scheme of Rhetorick was more familiar to the *Jews* than that of Parables; their Books abound with them, the People of that Nation being inclined by a kind of natural Genius to this figurative way of expressing themselves. Their Religion may not amiss be called Parabolical, as being folded up in such mysterious Coverings. Hence 'tis that our Saviour, who always spoke with the Vulgar, useth the same kind of Speech, and very often prefaces his Parables, as they did theirs, *To what is it likened?*

Now

Now a Parable in Scripture imports two things.

1st, Some weighty matter of great Concern; so *Salomon* calls grave and wise Speeches *Parables*.

Prov. 29.

2^{dly}, Some dark and obscure Speech, 7.
when a Truth is wrapped up either in a Similitude and Comparison, or in some hard and obscure Words; *Utter* Ezek. 24.
a Parable, says God, *unto the rebellious* 3.
House, and say, *perpare a Pot*, and put *Water into it*, &c. in which obscure Type is declared at large both the Sin and Judgment of *Jerusalem*. And *David* saith, *I will open my Mouth in a Pa-* Psal. 78.2.
parable, *I will utter dark Sayings*. Thus 'tis taken in my Text for an obscure manner of propounding the Truth under a continued Similitude or Allegory; and this is the most proper Acceptation of the Word *Parable*, taken from the Greek *παράβολον*, to Assimilate, and in this Sense 'tis frequently used in the New Testament.

Thus Christ spoke a Parable, *Behold* Luk. 21.
a Fig-tree, and *all the Trees*, that is, he 29.
propounded to them a Similitude; and many Parables begin in these Words,
The Kingdom of Heaven is like unto a Mat. 13.
Treasure, to Leaven, to a Net, to a Grain 31, 33, 44.

of

of *Mustard Seed*, and the like. Now our Saviour thus spoke, chiefly because this manner of Instruction, when once understood, delights the Understanding, helps the Memory, moves and strikes the Affections, by collating spiritual things with sensible ; and winding it self secretly into the Heart, convinceth Modestly, but strongly ; and draws Confession from evil Men against themselves : So *David* in a certain Pa-

2Sam. 12.
13.

rable was convinced by *Nathan* ; and when our Saviour asks the Question, What the Lord of the Vineyard will do to the ungracious *Husbandmen* ? They answer, *He will destroy them, and will let out his Vineyard to other Husbandmen* ; then he applies it, *Therefore, I say unto you, the Kingdom of God shall be taken from you.*

Mat. 21.
40, 41.

43.

Again Christ made use of Parables in respect of wicked Men, *that the Pearl of the Kingdom should not be cast to Swine, nor the Childrens Bread given to Dogs* ; these are not to share in the singular Prerogative of good Christians, that is, *to know the Mysteries of the Kingdom* ; for when Christ had uttered this Parable, *the Disciples said unto him, why speakest thou in Parables?*

13. 10.

To

To which our Lord gives this Answer,
*Because to you 'tis given to know the My-
steries of the Kingdom of Heaven, to them
'tis not given.*

And why to some, and not to others?
I answer, to them out of Divine Grace,
because by that Grace they were dispo-
sed to give Attention and Assent to the
Truth: Not to others, not that God
does not truly offer the same Grace,
but because by their Incredulity they
resist and oppose this Grace offered,
and wilfully put it from themselves,
leaving to others the Doctrine of eter-
nal Salvation.

I have said all this of Parables in ge-
neral, and come now to the Consider-
ation of this in my Text, *A Sower
went out*: St. Matthew prefaces it with
a Note of Attention, *Behold a Sower*.
Orator's Use large Premiums to make
their Hearers attentive, and to win their
Minds to what they would persuade:
But Christ ordinarily useth but one
Word, *Behold*, for,

1st. The least Word from him is
sufficient to influence the Heart.

2dly, The less external Rhetorick
and Pomp of Words is used, the more
it befits the Simplicity of the Gospel.

But

But what are we to behold? *A Sower that went out to sow his Seed*: Where we have three Things to be considered.

1. The Agent, *A Sower.*
2. His Action, *He went out.*
3. His Intention, or End, *To sow his Seed.*

Before I proceed to treat of these things distinctly, I must desire you, for the better understanding of the Parable, and my ensuing Discourse, to observe these two things.

1st, The proper Scope and Design of our Lord in propounding it; wherein we cannot fail, this Parable, and one more of the Tares of the Field, having, at the Request of Christ's Disciples, been interpreted by our Saviour himself, who has left us the Exposition of them, as a sure Help to direct us, that we should not rove at Uncertainties, or lose our selves in fond Conjectures, as many do in other Parables, which Christ was not pleased to explain with his own Mouth, as he did the Parable in my Text, whereof the Scope is plainly this. Our Lord perceiving a Mul-

Multitude of Auditors, but not all thronging with the same Design, nor attending with the same Fruit and Advantage, applies to them this Parable, to shew what a Diversity of Hearers there was. For the State of the Church, and visible Congregation of Christians is mixed, resembling the Ark, which was full of Creatures of divers kinds, but most of them unclean: So Christ and his Apostles found it, and so do we, God knows, after them: Among the great Concourse of Hearers, the Word hath not the same Success in all, nor the same Entertainment and Reception; some come to hear some new thing, some to scoff, some to censure, some to correct; some to sit as Judges of that holy Word which shall hereafter judge them; very few to hear as they ought to do with a Design to improve their Faith and Obedience. How plainly is all this set before us in these four sorts of Hearers? Of whom one only was good and approved of. This should oblige every Man to enquire of himself in what Rank of Auditors he is, and so to dispose himself for the future, as to be of the Number of them, in whom the Word of God, as good Seed cast into good Ground,

Ground, may bring forth the most plentiful and abundant Fruits of Grace.

2dly, Observe from what easie and familiar things our Lord deduces his comparifon ; the Sower, the Seed, the Ground, the Growth, the Withering, the Answering or Failing the Sowers expectation ; all of them Matters well known, and apt to instil into us some spiritual Instruction ; for there is no earthly thing that is not fitted to put us in mind of our Heavenly concerns ; Christ cannot look upon the Sun, the Wind, the Fire, the Water, an Hen, a little grain of Mustard-Seed, or upon the common occurrences of human life, as the Penny given for the days work, the Wedding Garment, and the Ceremonies of the Jews about it, nor the waiting of Servants at their Masters Table, nor Children asking Bread and Fish of their Fathers, but he refers all to some special edifying use. There is no man that is wholly destitute of Teachers, and therefore no man can make a just excuse for his ignorance : The rudest Husbandman hath his Seed, his Earth, his Seasons, as Books to instruct him : even these Books of the Creatures leave
not

not God without witness, but they leave them *without excuse*. Every Creature may direct us to serve and worship God. Wherefore the *Gentiles*, who honoured not God, according to their Knowledge acquired by the Books of Nature, were *given up to vile Affections* Ver. 26¹ and grievous Punishments.

How much more inexcusable then must the Ignorance of Christians be, to whom God's Wisdom, Power, and Goodness shineth seven fold brighter in the Work of Redemption, than it did to Heathens in that of the Creation; to whom he is much more clearly revealed in the Book of the Scriptures, than in that of the Creatures? For the more excellent means we have to know God, the greater will be our Sin and Punishment if we are ignorant of him. These things premised, I come now to survey the Parts of the Text. And,

1st, The Sower is Christ himself, *He* Mat. 13¹ *that soweth the good Seed is the Son of* 37¹ *Man*; he is that good Husbandman without whose Labour the whole World had lain in perpetual Barrenness: This Husbandry was resembled in *Noah*, who *was a Husbandman*; and the Labour of *this second Adam* was typified in the

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Occu-

Occupation of the first *Adam*, whose Dressing the Garden of *Eden*, represented the Church of God, dressed and made fruitful by the Labour and Pains of Jesus Christ, who is the principal Sower. But may I speak it without Vanity, as I do, he hath called in the Ministers of the Gospel, to be Fellow-Labourers with him, and these are likewise said to be Sowers; *if we have sowed unto you spiritual things*, saith St. Paul. But there is this Difference, that Christ soweth his own Field, which he dearly purchased with his precious Blood; we sow not our own, but his, as not being Lords of the Heritage of God. Again, he soweth his own Seed, so in my Text, *A Sower went out to sow his Seed*; we have no Seed of our own, but what is fetched out of his Garner. The Apostles themselves had it in their Commission to teach Men to *observe* no other things but what Christ himself commanded them. He might use this Expression, *Verily, Verily, I say unto you*; but all others, whether Prophets, or Apostles, or inferiour Ministers, *Thus saith the Lord*.

1 Cor. 9.
11.
Mat. 28.
29.

Add to this, that we differ in the manner of Sowing; Christ was the most skil-

skilful Sower that ever was, he knew exactly what Grain every Ground was fitted for, *In him were hid all the Treasures of Wisdom and Knowledge*: We, who have but Drops from his Fulness, are unskilful in Comparison of him. He could speak to Mens private and personal Sins, as he did to the Woman's at the Well; he could answer to Mens Thoughts and Reasonings, as he did often to the *Pharisees*: We can see no farther than the outside, and *know not what is in Man*. Lastly, our Sowing differs from Christ's in Efficacy; we may sow and plant, but can do no more; suppose it be *Apollos*, or *St. Paul* himself, he can give no Increase; but Christ can do it at Pleasure: This Sower can give *the former and the latter Rain* upon his Field; the *Sun of Righteousness* can warm it with the Beams of his Grace, he can send upon his Field the prosperous Gales of his quickning Spirit, and can fill it with all Abundance of Blessings; *Thou blestest the Earth, thou crownest the Year with Goodness*.

Col. 2. 3

1Cor. 3. 6

Joel 2. 23

Mal. 4. 2

Psal. 65
10.

From the Agent I go on to consider his Action, *He went out to sow*, which he might do these Three Ways,

in his Spirit, Person, and Ministry.

1st, In Spirit, by secret Inspirations, and heavenly Motions. Thus he sowed in the Hearts of *Adam, Noah, Abraham*, and the Prophets, who were with other holy Men, immediately inspired, and acted by the Holy Ghost, as were also the Apostles, and Penmen of the New Testament.

2Pet. 1. 21

2dly, In his Person. For according to his Divine Nature he cometh out from the Bosom of his Father, and by his happy Incarnation comes into the Field of the World, by which he became nearer to us, and in our Flesh revealed to us the Counsel of his Father, incessantly preaching in *Judea, Nazareth, Galilee, Jerusalem*, by Land, and by Sea, for he went about every where doing good.

3dly, He goeth forth in the Ministry of his Servants, such were the Prophets, and other Teachers, before his Coming into the World; and *Noah* who was a *Preacher of Righteousness*. Wherefore he saith to the Prophets, in the Person of *Jeremy*, Behold *this Day*

1Pet. 3. 18

Jer. 1. 10.

I have set thee over the Nations, to root out, and to pull down, to destroy, and to throw down, to build and to plant :

plant: And again, *Son of Man I have made thee a Watchman to the House of Israel*; therefore *hear the Word at my Mouth, and warn them from me*. After his Ascension, he went forth in the Ministry of his Apostles, *He that heareth you, heareth me*; and he still goes forth in our Ministry, and will continue to do so *even to the End of the World*. Ezek. 3. 17. Luk. 10. 16. Mat. 28. 20.

The Parable in my Text may seem to have a special Reference to Christ's going forth *in the Days of his Flesh*, when he published his holy Doctrine throughout *Judea and Jerusalem*; yet whatsoever Success his Sowing found, the same may his Servants expect even unto the End. And if the Word in the Mouth of us his Ministers sometimes proves fruitless, 'tis no marvel, since the great Sower in my Text found the like Event.

I proceed now to the Third thing that I am to speak to, the Design of the Sower's going out, that is, *To sow his Seed*. To Sow is to Preach, as we may see throughout the Parable; and *the Seed is the Word of God*, which by Christ and his Ministers is cast into the Furrows of the Heart, as Seed is by the Husbandman into those of the Luk. 8. 11.

Earth. 'Tis true he cast some Seed among the Heathen, for the Law of Nature written in their Hearts (the Sum of which is, *Whatsoever ye would that Men should do unto you, even so do unto them*) even this, I say, was the Seed of the Sower; for he enlightens
 Joh. 1. 9. with this natural Light every Man that cometh into the World: But the Seed which is here to be understood is that which he casts into the Field of the Church; which is partly the Law moral, written with the Finger of God, and delivered to the Church by Moses, who was faithful in all his House as a Servant; but more especially the Doctrine of the Gospel, sowed in the Hearts of Believers, both by himself, and by his Servants. The Seed which this Seedsman soweth contains no Fables, no unwritten Verities, no Traditions, no Canons of Councils, no Decretals of Popes, which are but Chaff; nay he often condemned the Decrees of the Elders, and Traditions of Pharisees; and all Seed brought out of human Granaries; My Doctrine, says he,
 Joh. 7. 16. is not mine, but his that sent me; and
 Joh. 8. 26. again, Those things which I have heard of him I speak unto the World. Now there

there are several Resemblances between the Seed sown in the Earth, and the Word of God preached, and it may not be amiss to mention a few of them.

1st, Seed is a small and contemptible thing, altogether unlikely to bring such a Return and Increase, as by Experience we find it doth: So the Word preached may seem a very despicable and weak thing; *we preach Christ crucified, to the Jews a Stumbling-block, and to the Greeks Foolishness*; but as without Seed there can be no Harvest, so by the Foolishness of Preaching God hath appointed to bring Men to Salvation. Hence 'tis called *the Power of God unto Salvation*, and through him 'tis *mighty to the pulling down of strong Holds, casting down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ*. 1 Cor. 1. 23.

2dly, Seed in the Garner or Barn does not fructify, it must be cast into the Earth: So unless the Word of God be received into the Ears and Hearts of Men, 'tis wholly useless, and produces no Fruits of Faith. God's Word is *the Sword of the Spirit*, but if this Sword Rom. 1. 16

Heb. 4. 12 be altogether kept in the Scabbard, hid and covered, how canst thou expect that it should cut thro', and pierce even to the dividing asunder of Soul and Spirit. 'Tis a rich Treasure, but if it lies always conceal'd, and locked up, it can be of no Advantage to us. 'Tis a *Light to our Feet, and a Lantern to our Paths*; but if this Light be hid under a Bushel, we remain still in Darkness. If you only keep the Word in your Bible, and your Bible in your Closet, you cannot but continue barren and fruitless. Without Preaching the Word of God Faith would fail, for *how can they believe unless they hear, and how can they hear without a Preacher?*

Rom. 10.
 14.

3dly, As the Sower sets not his Seed, but casts it all abroad, and knows not which of his Seed will come up to Increase, and which will rot and die under the Clods, or coming up into the Blade will then wither away: So God's Seeds-men speak not to one or two, but cast their Seed abroad to all in general, neither know they which Words shall thrive, or where they shall fructify. Among a Multitude of Auditors, one here, another there, may be moved and concern'd; but twenty on this side,

side, and forty on that, fit all becalm'd and unconcern'd: But where this Word doth succeed, 'tis with great Efficacy, as the Grain of Mustard-Seed *becomes a Tree in which the Birds of Heaven may make their Nests.*

4thly, Seed hath a natural Warmth and Life in it, by which it increaseth, and produceth more Seeds like it self: So God's Word, cast into the good Ground of a believing Heart, hath a supernatural Heat, it being *as Fire*, and a lively Jer. 5. 14. Power to frame and dispose Men like it self, to make them of fleshly spiritual, of blind quick-sighted, of dead in Sin alive in Grace. And as one Grain quicken'd produces several Ears, and many Grains in each; so one Christian converted, and receiving this Power in himself, gaineth many to God, wishing that every one were as he is, *except the Bonds of his Sins.* Philip being Joh. 1. 45. called finds Nathaniel, and brings him to Christ; and the Woman at the Well 4. 30. calls all the Town.

Lastly, Seed cast never so dexterously into the Earth becomes not fruitful, unless God giveth it a Body; *but God giveth it a Body, as it hath pleased him:* So 1 Cor. 15. 38. neither doth the Word become fruitful, unless

1Cor.3.7. unless God add his Blessing ; *I have planted, and Apollos watered, but God giveth the Increase*. Should he with-hold the Rains, and Winds, and Celestial Warmth, which cherish the Seed, and make it prosper ; what would Plowing, Sowing, Harrowing. or any Husbandry upon Earth avail ?

2 We have thus resembled the Word of God to Seed, Preaching to Sowing ; But still remember that this Seed of the Word is far more excellent than all other Seed in four Respects.

1st, That is from Earth, this from Heaven.

2ndly, That serves to preserve natural Life received of God, this doth begin and maintain spiritual Life.

3dly, That is mortal and corruptible Seed ; this immortal, an eternal Gospel ; for Heaven and Earth shall perish, but *the Word of God liveth and abideth for ever.*

1Pet.1:23

4thly, The Fruit of that is like the Seed, for corruptible Seed brings forth corruptible Fruit ; but this brings Immortality and Life, 'tis a Seed sown to Eternity.

2 Our Business therefore must be so to prepare our selves, that we may be worthy

worthy Receivers of this Seed, fit Hearers of this Word. In order hereto, as the Earth is disposed for Seed by plowing and renting it up, so we must *rent our Hearts*, and prepare them Joel 2.13. for the Reception of God's Word; we must root out the Thorns and Weeds which would choak the good Seed.

Every Man knows that Plowing must go before Sowing, so before the Seed of Grace can be sowed in our Hearts; we must, in the Words of the Prophet, *break up their fallow* Jer. 4.3. *Ground*, and root out the Weeds. The first means to recover distempered Souls are not Cordials, but Corrosives; *What shall we do?* was a Question usual Luk.3.10. with the Primitive Converts; what Act.2.37. shall we do to fly from the Wrath to come? There was a Shaking in the Jay-16.29.lor's Soul, as well as in his Prison; Fear and Astonishment seized him, *His Countenance, like Belshazzar's, was changed, and his Thoughts troubled him.* Dan. 5.6. Moses must first hew the Tables, before God will write his Laws upon them; Repentance must first make an Impression upon our Hearts, before Christ will imprint on them his gracious Intimations of Mercy and Pardon:
The

The Law must first dart into us Horrors and Perplexities, before Christ will display to us his Rays of Comfort and Beams of Glory.

2dly, We must not only receive the Seed of God's Word, but retain it; for as the Earth receiveth into her Furrows the Seed, and giveth it Rooting; so 'tis the Character of the strong in
 1 Joh. 2. 14 *Faith that the Word of God abideth in*
 Col. 3. 16. *them*; 'Tis St. Paul's Advice, *Let the Word of Christ dwell in you*; and we learn from St. John, that if we are born
 1 Joh. 3. 9. *of God, his Seed will remain in us*; 'twill continue and increase, otherwise we must expect but a slender Harvest. For what return can they expect, when the great Harvest of the World, the Day of Doom, comes, who placing their chief Care and Love upon the Pleasures and Advantages of this World, altogether neglect their better Part, the one thing needful? God offers to sow this Seed in their Hearts, but their Care is only to reap the World, not to receive the Seed which brings not in a present Harvest; or if they receive it, they retain it not, they afford it no Rooting; they may for a while believe, but in the time of Temptation they fall away.

3dly,

3dly, We must bring forth such Fruits as are agreeable to the Seed of God's Word ; for what is Hearing without Practice ? Were Men to judge of God's Word by the Practice of some, they might be tempted to believe that it prescribed Malice and Injustice; what! *Have they not heard ?* Yes, they have heard that Malice shall destroy the Wicked, and that Deceit is an Abomination to God ; yet are they as full of Malice and Fraud as if they had never heard. What is it to be at a Sermon, though we continue Hearing, as long as *Eutychus* did, till Midnight ; if we make no better Use of it ? The Sermons that we thus hear, shall serve but as Libels against us ; and while they work effectually to the Salvation of others, shall tend only to enhance our Condemnation. Now we may justly complain in the Words of *Moses*, *We carry* Deut. 28 *much Seed out, but gather little in ;* or 38. rather, as the Servants in the Parable did, *Sir, did not you sow good Seed, whence then are these Tares ?* Is not the Seed which we cast (the Doctrine which we preach) pure and sound ? Whence then are these Heresies ? Whence is this general Profaneness, this Contempt of
the

the Word, which we hear of abroad ? Surely the grand *Enemy* of Religion *hath done this* ; the Devil hath sowed and cultivated these Seeds, which meeting with a fit and suitable Soil come up so fast. Let us at length root them up, and fit our Hearts, as good Ground, to receive good Seed, duly preparing ourselves to hear God's Word, and endeavouring to keep it ; then we are, and shall be blessed.

SER.

SERMON XV.

LUKE xvii. 17, 18.

*And Jesus answering said,
Were there not Ten cleansed?
But where are the
Nine? There are not
found that returned to give
Glory to God, save this
Stranger.*

AS our Saviour was passing through the midst of *Samaria*, in his Way to *Jernsalem*, there met him Ten Men that were Lepers, afflicted with a Disease that was noisome, contagious, and almost incurable; therefore *they stood afar off*, at a distance from him; for by the Law they were seperated from Society, as being unclean, and their

their Dwelling was to be without the Camp. This Restraint did the Law lay upon them, so that they remained without the Village ; where, hearing of our Saviour's Miracles, they waited for his Coming ; and perceiving him to draw near, they put forwards to meet him, yet so as still to keep their Distance : They conceived humbly and modestly of themselves, but highly and reverently of Christ ; whom they address in Faith, and with a cheerful Hope say unto him, *Jesus, Master, have Mercy on us.* Jesus saw them, and purposed to do them good ; for with him to see devout Supplicants, and to have Compassion on them, is all one ;

Ver. 13. *The Eyes of the Lord are upon the Righteous, and his Ears are open to their Prayers.* He said to them, *Go shew yourselves to the Priests ;* and this he said to make it appear that he was no Enemy to their Law, or to the Rites of it. 'Twas a Levitical Institution that whosoever had a Leprosy, or but the Appearance of one, was to be brought to one of the Priests, who was to discern whether 'twas a Leprosy or not, and was accordingly to pronounce the Person clean or unclean : Christ therefore

Psal. 34. 15.
Luk. 17. 14.
Lev. 13. 2, 3.

fore, coming *to fulfill all Righteousness*, Mat. 3. 15
 would not have them think that he destroyed the Law, and for this Reason doth himself studiously observe it: He commands them to shew themselves to the Priest; they readily obey him, and as they went they were cleansed.

But as the Sun, shining upon Roses, causeth them to swell sweetly and fragrantly; but shining on a Dunghil causeth it to stink: So Christ, the Sun of Righteousness, equally dispensed the Influence of his Mercy to all these Lepers, restoring them all to their Bodily Health; but the Effects in them were various, Ingratitude shewed it self in Nine, and Thankfulness but in One; *One of them, when he saw that he was healed, turned back, and glorified God.* Luk. 17. 15.

He came to do his Duty, not to accuse the rest. But One of them! Well might our Lord turn back too, and reflect with Indignation upon the Hardness of their Hearts; he might have upbraided them with their horrible Ingratitude, and for their Punishment might have recalled their Leprosy. *Speak but the Word, Lord, and my Servant shall be healed,* said the good Centurion; so speak but the Word, Lord, and
 X these

these unthankful *Jews* shall be again unclean. But he mildly answers, that is, subjoins to what the *Samaritan* had said before; *Were there not Ten cleansed, but where are the Nine?* God seldom reproacheth us with his Benefits, for he

Jan. 1. 5. *giveth to all Men liberally, and upbraideth not*; but our Ingratitude doth sometimes urge, and in a manner constrain him to it. So he told *David*, *I anointed thee King over Israel, and I delivered thee out of the Hand of Saul*; and I gave thee thy Master's House, and thy Master's Wives into thy Bosom, and gave thee the House of Israel and of Judah; and if that had been too little, I would moreover have give thee such and such things: Wherefore hast thou despised the Commandment of the Lord to do Evil in his Sight?

2Sam. 12.
7, 8, 9.

There appears nothing of Difficulty in the Words, unless some may object that, since all our Saviour's Miracles were design'd for the Salvation of Mens Souls as well as their Bodies, how should these Nine *Jews* be guilty of such a monstrous Sin, a Sin inconsistent with a State of Grace and Conversion?

To this I reply, 'tis true all of them believed, and prayed in Faith to our Lord, and were heard in that they prayed; they had their Bodies cleansed from their Leprosy, and their Souls from Infidelity. But these *Jews* were probably blinded and deluded by their Priests, perswaded that they were not healed by Christ, but that the Cure came from God, as a Reward for their strict Observance of his Law, which obliged them to shew themselves to the Priests. 'Tis notorious that the Priests did upon all Occasions malign Christ's Doctrine and Miracles, and conspire against the Author of them; so that the Lepers, deceived by their Suggestions, might depart from the Faith; and though this Cure of Christ administer'd Health to their Souls, yet it did not so confirm them, but that they might relapse into Sin, as St. Peter did, who after his Conversion grievously offended, thrice denying his Lord and Master.

The Words, thus made plain and easy, yield us these Two Parts.

I. A Question propounded, *Were there not Ten cleansed? But where are the Nine?*

II. The Reason of this Question, *There are not found that returned to give Glory to God, &c.*

From the First of these, I recommend to you Three Observations.

1st, That all our Graces without Perseverance are insignificant, and will stand us in no stead.

2dly, That Adversity conduceth more to our Souls Health than Prosperity. And,

3dly, That Ingratitude is a Sin that provoketh God to Anger.

I begin with the First, That all our Graces without Perseverance are insignificant, and will stand us in no stead. The Doctrine is apparent, and needs no other Proof but the Examples here before us of those Nine relapsed *Jews*, and this One faithful, though despised *Samaritan*. We will not here dispute whether Perseverance be a Virtue distinct from other Graces; I had rather commend it to you as a Condition annexed to every Virtue, and as
the

the Preserver of all the rest. We may say of it, as *Solomon* did of his *Virtuous Woman*, *Many Daughters have* Prov. 31
done vertuously, but thou excellest them ^{29.}

all. For though every good and perfect Jam. 1. 17.

Gift be from above ; though the Virtues which beautify a Christian descend from Heaven, and are the proper Issues and Emanations, as it were, from God himself ; yet Perseverance is *Unica Filia*, saith *St. Bernard*, his only Danghter and Heir, that carries away the Crown, for *He that* Mat 10.
endureth to the End shall be saved. How ^{22.}

prone we are, though instated in the Grace and Favour of God, to fall from it, is apparent in holy Writ ; our first Parents may seem to have transmitted this to us ; for how little time did they continue in their Innocence ; their Paradise ? Who hath not heard of *Job's* Three Friends, what evident Tokens of a compassionate and loving Mind they at first shewed ; weeping with him seven Days together on the Ground, and as they were able, alleviating his Grief, and supporting him as he lay under such severe Afflictions, but at length barbarously deserting him ? *Saul* entered upon his Kingdom gloriously, and yet his infamous Sins after-

wards deprived him of it. What a dreadful Example of relapsing from God was that of *Lot's Wife*, who looking back to *Sodom*, was therefore turn'd into a Pillar of Salt? And how many are there now in Hell who did once with strong Cries and Tears implore the Divine Mercy, and being cleansed from the Leprosy of their Sins, enter'd upon a religious Course of Life, and upon as strict an Obedience to God's Commands, as these Lepers did, but at Gal. 5. 7. last revolted, and lost their Souls? *Ye did run well*, said St. Paul to his Back-sliding Galatians, *who did hinder you?* God to be sure did not; but whosoever did, they lost their Reward of all that they had done, and of all that they had suffered too; for he runneth in vain that runneth not to the Mark; he that fainteth in the Way obtaineth not. If then we would have a *Crown of Life*, we must be faithful unto Death; Gal. 6. 9. let us not be weary of well-doing, *For in due time we shall reap, if we faint not.*

2dly, Adversity conduceth more to our Souls Health than Prosperity. While these Lepers laboured under their Infirmary, they prayed to Christ heartily,

heartily, they lifted up their Voices to him ; but being recovered, they presently bid adieu to him, and thought they had no farther need of him ; their Disease and the Memory of the Benefit which they had received are both at an End, and laid aside together. God made *Israel to ride on the high Places*, Dent. 32. *to eat the Increase of the Fields, to suck* 13. *Hony out of the Rock, and Oyl out of the flinty Rock ; he gave him the pure Blood of the Grape to drink : But what follows ? Jeshurun waxed fat, and kicked ;* 14. *thou art waxen fat, thou art grown thick,* 15. *thou art covered with Fatness ; then he forsook God which made him, and lightly esteem'd the Rock of his Salvation.* Now let us seriously consult our own Consciences, and they will discover to us how anxious and careful we are when any Misfortune or Danger is before us ; but as soon as we are delivered, how false, how dissolute and wanton are we ? These Lepers will one Day rise up in Judgment against us, who have been more signally blessed, more highly favoured by God, and yet are more ingrateful. In our *Afflictions* we seek him Hos. 5. 15. *early*, but after he hath delivered us we forget him and our Deliverance

too. The Frowns of the World commonly make us reflect upon our selves, but its Flatteries corrupt and blind us ; and where Affliction slayeth her Thousand, Prosperity, we may justly fear, killeth her Ten Thousands; Blessed are they that suffer ; but where do we read, Blessed are they that prosper in their Ways; Go and prosper, and that shall be a Sign that thou art beloved of God ; Let this, either in Terms, or by Deduction, be produced out of Scripture, and I will subscribe to a Conclusion which may canonize *Turks* and *Infidels*, *Cain* and *Nimrod*, *Judas* and *Pontius Pilate* : Then that of Christ will be true in this Sense too, that *Publicans* and Harlots shall enter into the Kingdom of Heaven, while the Children of the Kingdom, the poor, the afflicted, and the unfortunate shall be shut out.

3dly, By the Example of these Lepers, we learn what a grievous Sin Ingratitude is, and how it provoketh God to Anger. This the Prophets every where complain of; that the People who enjoyed the Light of God's Countenance, walked by it in the Ways of Wickedness, and were made worse by that

that which was design'd for their Amendment; presuming too much upon their being God's choice Vine, they brought forth nothing but wild Grapes. The first Sin that the Prophet *Isaiah* was ordered by God to arraign, and draw up a Bill against, was this of Ingratitude: There were other Vices which he might have reprehended in that People, but he began with this upon choice, as the very Root and Fountain of all the rest; *Hear, O Heavens, and give Ear, O Earth, for the Lord hath spoken; I have nourished and brought up Children, and they have rebelled against me: The Oxe knoweth his Owner, and the Ass his Master's Crib, but Israel doth not know, my People doth not consider.* Isa. 1. 2, 3. To apply this to our selves; how many are the personal Favours which we have received in Relation both to our Souls and Bodies? May we not justly say with *David*, *Many, O Lord my God, are thy wonderful Works which thou hast done, and thy Thoughts which are to usward cannot be reckoned up in order unto thee; if we would declare or speak of them, they are more than can be number'd,* so much did they surpass the Prophets Arithmetick. But Ingratitude is like the

the Grave, which receiveth many Bodies, but without a Miracle gives back none. Besides what means of Grace are afforded and continued to us? How have these means wrought effectually in many? For which Christ himself rejoiced, and gave Thanks; for which the holy Angels exulted, and for which our Holy Church praiseth God. Indeed the Gift of Repentance is a great Mercy; to be brought out of Bondage into Liberty, from Darknes into Light, out of a State of Damnation to a Prospect of Heaven; to have a hard Heart soften'd, a blind Mind enlighten'd, disordered Affections regulated, a cursed Nature changed, is such a Mercy as would open the Mouth of a dumb Man to praise God. But who among us is as thankful as he should, or as he might be? This Backwardness to give Thanks is an Argument of a graceless unyielding Temper; Prayer is a Dictate of Nature, but 'tis of mere Grace that we are thankful; Want may force open our Lips to crave, but Religion is hardly of sufficient Force to excite our Gratitude; even Children can cry *Hosanna to the Son of David*, that is, help Lord; but *Hallelujah* (that is, praise the
the

the Lord) is the Song of Angels ; *Jesus, Master, have Mercy on us*, was the Prayer of Ten ; but to return and to give Thanks is the Act only of One. The Dove, an Emblem of Gratitude, after the Deluge, repaired to the Ark with an Olive Branch in her Bill ; but the Raven, an Emblem of Unthankfulness, returned not. Every Benefit of God crieth out to us, Give me my Price, even a devout and thankful Heart, expressed not in Words only, but in the Holiness of your Lives. But instead of turning from our evil Ways, we delight in them, instead of leaving, we defend them ; instead of calling upon God's Name, and giving Thanks to it, how often is it profaned ? This is the goodly Price that he and all his Blessings are prized at by us. Where are the Nine ? saith Christ : Where are the Hundreds, the Thousands, that having been Partakers of God's Favours, instead of thanking him, do but provoke him ? Where are they ? They are even buried in Ingratitude, dead in their Sins and Trespases, like Swine and other brutish Creatures, who receiving their Meat from Heaven, never lift up their Heads to the Place from whence

whence they they received it. *Let this suffice to be spoken of the Question proposed.*

The Reason of it comes now to be spoken to, *There are not found that return'd to give Glory to God, &c.* Where the Ingratitude of the *Jews*, and the Thankfulness of a *Samaritan* are taken Notice of.

The *Jews* wonderfully valued themselves upon their Descent from *Abraham* the Father of the Faithful, we have *Abraham* to our Faither : But we may return upon them in this Case what our Saviour did in another, if ye were the Children of *Abraham* ye would do the Works of *Abraham*, of whose Obedience and Thankfulness the Scripture gives large Encomiums ; and certainly had these taken after their Father, they would have imitated him, and not suffered a *Samaritan* to outgo them in that without which they could not be of *Abraham's* Linage. The *Samaritans*, whose Nation and Religion were abominated by the *Jews*, were partly *Jews*, and partly *Assyrians*, and consequently their Religion was a Mixture of *Judaism* and *Heathenism*, join'd with many Superstitions. *Josephus*
tells

tells us that their City was a Receptacle, a very Sink of immoral and debauched Persons, who to avoid Punishment fled from *Jerusalem*. The *Jews* excluded both them and *Gentiles* from the Privilege of Neighbours; for none but they that resorted to the Temple, was presumed to have any Right to this Title, and to the Benefits resulting from it. Some of great Learning tell us that the *Samaritans* worshipped God under the Resemblance of a Dove, and circumcised their Children in the Name of it: Others again, as *Epiphanius* and *Origen*, accuse them of denying the Immortality of the Soul, and of disowning a Resurrection and a World to come; all agree in this, that they received nothing for Scripture but the five Books of *Moses*. But the grand Debate between them and *Jews* was concerning the Preference of their Temples, and where God ought to be worshipped; as 'tis rightly stated by the *Samaritan* Woman in the Gospel, *Our Fathers worshipped in this Mountain, and ye say that in Jerusalem is the Place where Men ought to worship*; and we see what a Flame this one Controversy raised for many Generations, it produced

Joh. 4. 20.

an inveterate Antipathy between the contending Parties ; so that the *Jews* would have no Dealings with the *Samaritans*, nor have they to this Day, but account them *Aliens and Strangers from the Common Wealth of Israel*. Our Lord himself in my Text calls the *Samaritan* a Stranger, agreeably to the Usage of the *Jews*, not so much to upbraid him, as them, who ought more especially to have expressed themselves thankful to God, but instead of this were ungrateful above others ; they who were more particularly obliged to own Christ as their Saviour and Deliverer, rejected and disclaim'd him. Our Saviour therefore deservedly prefers this *Samaritan* before them, tho' they execrated the *Samaritans* as abominable, and not to be conversed with. We may apply to these *Jews* what the Prophet once said, *Neither hath Samaria committed half of thy Sins, but thou hast multiplied thine Abominations more than they.*

Ezek. 16.
51.

From the whole I offer to you *David's* Observation, that 'tis a comely thing to be thankful ; in order to this we must diligently attend to God's Benefits.

Psal. 33.
and 147.
14.

Benefits, and not suffer them to slip out of our Minds, as Birds pass through the Air without leaving any Track or Path behind them; we must by frequent Reflections upon them endeavour to raise in our Minds a just Value and Esteem of them; we must affect our Hearts with a Sense of that Divine Goodness, that inexhaustible Fountain, from whence all the Good that we receive is derived, and must then cry out with *David*, *My Heart is fixed, O God,* *my Heart is fixed, I will sing and give Praise.* Psal. 57. 7

And to crown all this, and to make our Thanksgiving substantial and real, it must be accompanied with a hearty and steady Intention of Mind to render to God for his Favours all possible Returns of Obedience, and more especially with Charity and Beneficence towards his poor and indigent Creatures, whose Wants are the Briefs by which he authorizes them to ask our Relief for his Sake, and to receive it in his Name. All this we may see exemplified in holy *David*, *I will, saith he, remember thy Works of old, and talk of thy Doings*; and again, *My Mouth shall praise thee with joyful Lips, when I re-* 77. 11.
63. 5, 6, 7.
member

member thee upon my Bed, and meditate on thee in the Night Season; because thou hast been my Help; here is his Recollection of the Mercies of God to him.

Pfal. 36. 7 And then, How excellent is thy loving Kindness, O God! How precious are thy Thoughts unto me! How great is the Sum of them! If I should count them they are
139. 17, 18. more than the Sand; here is his Esteem and Value of the Divine Benefits.

Again he saith, Because thy loving Kindness is better than Life, my Lips shall praise thee, my Soul shall be filled as with Marrow and Fatness, my Mouth shall praise thee with joyful Lips; here is his affectionate Sense of the Divine Goodness towards him. Then he breaks out

89. 1. into Raptures of Thanksgiving, I will sing of the Mercies of the Lord for ever, with my Mouth will I make known his Faithfulness to all Generations; I will

145. 5. speak of the glorious Honour of thy Majesty, and of thy wondrous Works; I will
69. 30. praise the Name of the Lord with a Song, and will magnify him with Thanksgiving.

And lastly, he sheweth a hearty Design of rendering to God the best and noblest Compensations of Obedience and Charity, What shall I render to the Lord for all his Benefits? Upon
116. 12, 13 14. this

this Enquiry he resolves, *I will take the Cup of Salvation, and call upon the Name of the Lord, I will pay my Vows unto the Lord,* that is, the Vows of Sacrifice and Alms, of Obedience and Fidelity, which I made in my Affliction and Distress. This is the full and just import of giving Glory to God, whereby we do but return what in strict Justice and Equity is due to him, we oblige him to continue and repeat his Favours to us, and we have thereby the Practice of Religion in all other Duties very much promoted and facilitated to us. This Duty of Thanksgiving well performed gives a mighty Relish to all God's Favours and Benefits, and makes them more grateful and acceptable to us; it gives withal a great Support to our Hope and Dependance upon him for the future. The Blessings of God are of two sorts, Temporal and Spiritual, they concern either this or a better Life; without the Former we cannot live comfortably here; without the latter we cannot live hereafter; the first preserveth our Being, the other confers on us a well-being and Happiness for ever: God is the Giver of both, in him we live, and

move, and have our Being ; and when
 Joh. I. 25 *we depart this Life, then I am the Re-*
surrection and the Life, saith the Lord.
 Jam. I. 17 *In a Word every good and perfect Gift,*
saith St. James, Gifts that are not seen,
or temporal ones, are all from above, from
that Fountain of Good from which
every thing that is desirable springs ;
and 'tis fit and comely that we should
gratefully acknowledge the Munificence
of the Donor. 'Tis our Daily Prayer,
Thy Will be done in Earth as it is in
Heaven ; and we read how 'tis done
there, where they never cease, Day
 Rev. 4. 8. *nor Night, saying, Holy, Holy, Holy*
Lord God Almighty, which was, and is,
and is to come. This is their continual
Employment, and of this they are ne-
ver weary, but are always supplied
with new Matter of Exultation and
Thanksgiving, arising from the Sight
and Fruition of him, in whose Pre-
sence is Fulness of Joy, and at whose
Right Hand are Pleasures for ever-
more ; and this will be our constant
Exercise too when we arrive at that
happy Place. To give Glory to God
is the End for which we were born,
the Employment of Heaven, for which
we are design'd ; and when we have
 once

once acquired the Sence of the Divine Love which the blessed Inhabitants of Heaven have attain'd, we shall need no other Enjoyment or Pleasure to make us for ever happy, but only to sing eternal Hallelujahs to God, and to the Lamb that sitteth upon the Throne; the Relish of whose Goodness will so enflame our Love, and raise our Gratitude, that to eternal Ages we shall never be able to contain our selves from breaking forth into new Songs of Praise: Every new Song will create a new Pleasure, and every new Pleasure will dictate a new Song for ever. But these are things too sublime for the short Reach of our Understandings here; let us only at present consult the Practice of God's best Servants; how conversant they have been herein none can be ignorant who has read the *Psalms* of *David*, or the Blessed *Virgin's* Magnificat, or *Zachary's* Benedictus, or *St. Paul's* Doxologies. How are his Epistles beautified and adorn'd with this Grace? In every one of them he exciteth the Church's Gratitude, and he would have us follow his Example, who never mentioned Christ, but with some Periphrasis, or Expression

Y 2 of

2 Cor. 11. of Gratitude, as, *God blessed for ever,*
 31. and, *To him be Glory for ever, &c.* all
 Rom. 9. 5. which, as they are convincing Arguments of Christ's Divinity, (which is intimated also in these Words of my Text, *There are not found that returned to give Glory to God*) so they are grateful Agnitions of the Mercies of God in Christ. And the Christian Church, when the Holy Gospel is named, has constantly used that Eulogy, *Glory be to thee, O Lord;* hereby not only acknowledging him to be God, but also expressing their Thankfulness for his Mercies therein exhibited.

To conclude, Let us all, conforming our selves to the Example of this *Samaritan*, give Glory to God, and upon the Receipt of any Mercy acknowledge with *David*, *Not unto us, O Lord, not unto us, but unto thy Name be the Glory:* And let it be our Care that our Thankfulness be qualified as his was, that it be hearty and humble.

1st, *Hearty, for he with a loud voice glorified God;* we cannot too affectionately or too fervently praise him. The Saints of God are not cold and perfunctory in this Heavenly Duty, they speak to God, and they speak so as to be heard; they

they do it in such a Language as will have Audience ; their Altar hath Fire under it, and their Praise Zeal.

adly, Our Thankfulness must be Humble ; *The Leper fell down on his Face at the Feet of Jesus, giving him Thanks,* to teach us to humble our selves before him, emptying our selves of all Merit and Worthiness, and giving the Glory of God's Blessings and Favours to himself alone. Thus did the Elders fall down before the Lamb; they had humble Hearts and prostrate Bodies to praise him with; and 'tis meet and right for us so to do.

The Time cannot be long before our Bodies shall be committed to the Grave, then Earth to Earth, Ashes to Ashes, Dust to Dust ; then will the Tongue be silenced, and the Eye closed, and all the Members of the Body unable to perform their Offices : As long therefore as we have them, let us make a right use of them ; let the Eye look up, let the Hand be lifted up as an Eyening Sacrifice, let our Tongues always speak to our Maker's Praise, and let our Knees bow to him that made them.

Yet

Yet when we have thus praised God, our Duty is not presently at an End ; for we must not only praise him with our Lips, but also glorify him in our Lives. When we return every one to our Home, these vocal Praises will be at an End ; but if we continue to live well, we shall praise God for evermore. *Amen.*

5 JY61

CON.

CONCIO

A D

Clerum Londinensem,

Habita juxta

Collegium Sionense,

13^{tio} Kal. Decembris, 1685.

A Venerabi Viro

EDVARDO LAKE, S. T. P.

Parochiarum Unitarum Sanctæ Mariæ ad Montem,
& Sancti Andreæ Hobbart, Rectore.

CONCITO

A D

Clerrum Londinensem



Collegium Sionense

13^{to} Kal. Decembris, 1685.

A Venerabili Viro

EDUARDO LAKE, S.T.P.

Patrocinatum Unitatum Sanctae Mariae ad Mon.
tem, & Sancti Andree Hobart, Rectoris

Reverendo admodum in Christo Patri,
Viro apprimè honorato,

HENRICO,

Episcopo Londinensi,

Regiæ Majestati a Privatis
Consiliis.

CUM ex Socero meo Doctore Lake
ferme morienti sciscitabar ecquas e
Chartis suis mandari Typis vellet; Re-
spondit se, per Viginti Annorum cursum,
Episcopo Londinensi multis Nominibus
fuisse devinctum; & siquas, inquit, e
Concionibus meis visum tibi fuerit in Pub-
licum edere, Concionem meam Latinam,
coram Clero Londinensi habitam, Episcopo
Londinensi dicatam vellem, simul cum Gra-
tiis meis pro ea qua me persecutus est Be-
nevolentia, votisq; meis ut Prosperitatem
ei Deus in hac Vita, in futura Fælicita-
tem largiatur.

DEDICATIO.

*Morientis itaq; Soceri desiderio haud
satis me fecisse arbitrarer, Pater in Christo
Reverende, nisi hoc gratitudinis, per mor-
tem nondum extinctæ, Testimonium Tibi in
manus traderem.*

*Et sane Concionem quæ Episcopalis Or-
dinis dignitatem asserit, cuinam potius
quam Episcopo dignitate præcellenti Author
dicaret? Qui literarum cultu apprime in-
structus, nobiliq; simul Prosapia oriun-
dus, sacra Insula non ornaris modo, sed
eidem pariter Honorem confers.*

*Sed ne diutius quam par est a majoribus
te negotiis detineam, ut Authoris Preces
pro te effusas exaudiat Deus Summa est
Fælicitatis quam tibi exoptare potest,*

Dat. pridie

Kal. Nov.

1704.

5 IV 61.
Reverentiæ Tuae Devotissimus,

Galielmus Tafwel.

Concio ad Clerum.

J O H A N. XX. 22.

*Hæc cum dixisset, insufflavit,
& dixit eis, Accipite Spi-
ritum Sanctum.*

UT taceam admirandum & stupen-
dum prorsus sancti Spiritus in
Apostolos descensum in die solenni
Pentecostes ; duos alios ejusdem San-
cti Spiritus descensus memorat sacra
Pagina ; alterum ubi, in Baptismo Sal-
vatoris nostri, Columbinam in se Spe-
ciem assumpsit ; alterum, quem citata
Textus Verba denotant, cum spirandi
Ministerio (Symbolo sui disertissimo)
dignaretur uti, Per priorem, Christi-
ani evadimus ; per posteriorem, Virtu-
te ab altissimo donamur, Apostoli effi-
cimur, gentemq; ac familiam Chri-
stianam condimus. Insufflavit eis, &c.

Sic sonat Verba, Verba, inquam, operativa & efficacia, quibus idcirco in sacrorum Ordinum collatione etiamnum utitur Ecclesia Anglo-Catholica.

Ecclesia Romana Verbis supra memoratis alia e suo affuit, ampullata & sesquipedalia, *Accipe potestatem sacrificandi pro vivis & mortuis*. Grandia hæc, & tamen apud recte sentientes ridicula. Nos contra primævæ examussim institutioni, a servatore nostro per modum sacramenti nobis exhibitæ, firmissime adhæremus : Per modum dico sacramenti, ad cuius constitutionem res duæ necessario requiruntur, externum scilicet & aspectabile signum, atque interna & spiritualis gratia : Utraq; in Textu occurrunt, externum imprimis & aspectabile signum, *Insufflavit* ; mox etiam gratia sub hoc signo tacite collata, nimirum Sancti Spiritus receptio. Hinc est quod ansam diu arripuerit Ecclesia Romana sacrorum Ordinum collationem Sacramentorum numero accensendi. Nos diversum sentimus, quandoquidem externum illud spirandi signum in Manuum Impositionem ipsi ab Apostolis immutatum legimus. Utriq; enim in huiusce veritatis agnitione concurrimus, non posse illud esse aut
dici

dici Sacramentum, secundum Institutionem Christi, in quo vel forma vel materia variari potest.

Duæ hujusce Institutionis, duæ Textus propositi Partes sunt, quas prosequi aggredimur, in hæc duo inquirendo.

Primo, Quid fecerit? Insufflavit eis.

Secundo, Quid dixerit? Accipite Spiritum Sanctum.

In utraq; parte occurrunt tria animadvertenda.

Primo, Actionem ipsam attendamus, Insufflavit.

Deinde, Personam Insufflantem, scil. Christum.

Tertio, Viros in quos spiritum Christus immisit, scil. Apostolos.

Ac Primo, Quod ad Actionem ipsam *Pars Prima.*
Insufflandi attinet, legimus Dominum *ma.*
Deum inspirasse in faciem Adami spiraculum vitæ, factumq; fuisse hominem in animam viventem; in animam, inquam, quæ est naturalis vitæ fons.

Huic Dei Optimi Maximi in condendo genere humano methodo ut responderet ejusdem Redemptor atq; Restau-

rator Christus, Apostolis suis Sacrosanctum Spiritum, vitæ spiritualis fontem, pari modo inspiravit. Vita utraq; una eademq; ceremonia, uno eodemq; symbolo, collata est.

Jam vero ad naturam signi five Sacramenti requiritur ut gratiam per hoc collatam disertissime nobis exprimat : Certissimum autem est, terrestre nihil tam prope ad naturam Sancti Spiritus accedere, quam ipsum *πνεῦμα*, ut pote cum sit omnium corporum subtilissimum, eoq; ad naturam Spiritus, omnimodæ corporeitatis vacui & expertis, appropinquet. Porro, Spiritus humanus organum est vitæ, organum item & vocis; Spiritus est quo vivimus simul & quo loquimur : Eodem modo Spiritus Divinus autor nobis est non vitæ solum quæ est per gratiam, verum etiam Loquelæ ; siquidem in Niceno symbolo admone-mur, Sacrosanctum Spiritum Dominum ac largitorem vitæ esse, eundemq; Spiritum per Prophetas locutum esse ; per Prophetas, imo vero & per Apostolos, qui totidem tubæ, five organa Pneumatica, fuere, quæ, Sacrosancto Spiritu inspirante, sonum ediderunt. Quomodo enim alias fieri potuit, ut sonus eorum, non minus quam Prophetarum, exiret

exiret in omnem terram, & in fines orbis Terræ verba eorum? Addo ulterius Sacrosanctum Spiritum, mitem illum ac tenuem, non turbulentum vehementemque, per spirandi actionem aptissime significari: Descendisse eum legimus sub specie Columbæ, ut ostenderet se omni felle ac amaritudine vacuum & expertem, amicum, benevolum, & placibilem esse. Et si qui aliter affecti sunt, ab eo neutiquam aguntur. Deus enim est Deus Pacis, & more pacatissimo ad nos descendit, quemadmodum aperte docet visio Eliæ. Imprimis transibat Spiritus grandis & fortis, subvertens montes, & conterens Petras, sed non in Spiritu Dominus. Post Spiritum Commotio, at non in Commotione Dominus. Post Commotionem Ignis, at non in Igne Dominus. Denique post Ignem sibilus auræ tentis, atque hæc in aura venit Deus. Et de Christo jamdudum a Davide prædictum legimus, descensurum eum sicut pluviam in vellus, qui quidem motus auribus vix perceptibilis est. Quinetiam Esaias de eo dicit, non contendet, neque clamabit, neque audiet quisquam in plateis vocem ejus. Omnes demum Sacrosanctæ Trinitatis Personæ nobis sese placide ac leniter in-

ingerunt, instar aquarum Siloe, quæ, Propheta Teste, vadunt cum silentio, non more magni fluminis Euphratis, qui torrenti motu fertur. Quali tamen fluvio omnia cum impetu secum rapienti non aliud magis assimilatur, quam eorum hominum colluvies, quorum cum studium tum Religio est immani impetu regna evertere. Longissime sane distant hi a pacatiore Christi Spiritu, qui hoc de se diserte prædicat, se non ideo in mundum venisse ut animas perderet, sed ut salvaret.

Primum hoc argumentum claudam paucis, ubi vos ad ipsa Textus verba respicere monuero; in quo non flavit, nec sufflavit, sed insufflavit, voce decomposita usus est Christus. Insufflavit enim eis in interiores partes, in ipsam conscientiam. Utcunque enim humanæ Jurisdictionis actus omnes atque exercitia, quæ authoritate humana sunt dispensabilia, versenter tantum circa corpus; si tamen Divinus Spiritus eadem acta comitatur, intrant penitus, pertinentia usque ad divisionem Animæ ac Spiritus, & ut viri sapientissimi verbis utar, perveniunt usque ad interiora ventris.

Pars Secunda.

Sequitur jam ut Personam inspirantem advertamus, Jesum Christum, æter-

æternum Dei filium, qui ideo missus fuit sub humana, non specie tantum, sed Carne, ut propria in persona Dominatum in terris exerceret; quod etiam ex prædicatione Esaiaæ constat, dicentis Principatum super humerum ejus factum esse, eo quod Dominus eum unxerit; Spiritumq; Domini super eum fuisse, ut prædicaret Evangelium. Quocirca in mundum a Patre missus est, quo & Doctor Ecclesiæ suæ esset, & Dominus; ut misericors fieret ac fidelis Pontifex ad Deum; & ut esset in Pastorem & Episcopum Animarum nostrarum. Ex Evangelistarum Historia abunde constat Dominum nostrum propria in persona potestatem hanc, dum in terris egit, exercuisse; Evangelium prædicantem, sacros ritus instituentem, Discipulos ad se vocantem, nonnullos ad certa quædam munia in Ecclesiâ suâ obeunda, pro re nata, designantem, septuaginta videlicet Discipulos tantum ad tempus, aliis auctoritatem diuturniorem conferentem, scilicet ut vices ejus in terris gererent; eandem illis potestatem delegando quam sibi a Patre datam intellexit, *Quemadmodum Pater misit me, ita & ego vos.* Hi neutiquam certe fuere civilis Magistratus delegati, quales

quales eorum in Ecclesia Anglicana
successores a Suarezio Jesuita (Vaniusne
incertum an spurcius) perhibentur
[Pro se loquantur, atque partes suas
agant Genevenses, nobis non incumbit
Ecclesiæ prope Lemanium Lacum patro-
cinium] Pari fide ogganniunt nobis Ro-
manistæ, Reges nostros potestatem in
Spiritualibus sibi ascivisse.

Episcopalis fateor potestatis Appen-
dices & Adjuncta animis, ut par est,
gratissimis Regum Principumq; benefi-
centiæ accepta referimus: potestatem
vero ac vocationem ipsam, a Christo
& Apostolis collatam, Jure Divino vin-
dicamus nobis ac asserimus. Potesta-
tem in externo Ecclesiæ regimine coer-
citam politicis sanctionibus debendam
agnoscimus; absolvendi autem & li-
gandi, Ordinesq; conferendi Jurisdi-
ctionem, utpote pure Spiritualem, viris a
Spiritu Sancto, in id opus seperatis attri-
buimus. Spiritus Sanctus, inquit Divus Pau-
lus, posuit vos Episcopos ad regendam
Dei Ecclesiam. Idemq; Apostolus alibi af-
firmat se Christi Apostolum esse per
voluntatem Dei, nec ab homine se ac-
cepisse vel ministerii donum, vel Evan-
geli prædicandi Facultatem, sed per Re-
velationem Jesu Christi. Ausim igitur af-
fir-

firmare illum nullatenus Beati Petri suffraganeum extitisse, quemadmodum nonnulli Romanistarum asseclæ perfricta satis fronte nobis ingerunt; Apostolos in universum omnes a Petro ordinibus initiatos aiunt, Petrum verò unicum a Christo; cumq; Spiritus Sanctus pronuntiabat, segregate mihi Saulum & Barnabam, dicunt hos continuo missos fuisse Hierosolyma, ut a Petro sacros ordines acciperent; quibus nihil insulsius nihil crassius excogitari potest, nisi hoc unum, quod putent hæc apud nos fidem habitura; apud nos inquam, qui e sacra pagina apertissime didicimus manus in Saulum & Barnabam eo ipso in loco impositas fuisse. Ita diserte sonant Verba Textus, *Tunc jejunantes & orantes, imponentesq; eis manus, dimiserunt illos.* Et ipsi quidem missi a Spiritu Sancto abierunt, non Hierosolyma, sed Seleuciam. Quin imo Sanctus Apostolus, ac si prævidisset fore in Ecclesia qui hæc sibi satis pro imperio arrogarent, ipso in limine cujusque propemodum Epistolæ, sic de se loquitur, *Paulus Apostolus Jesu Christi*; non sedis sive Collegii Apostolici Deputatus, non Sancti Petri a latere Legatus, prout volunt illi qui conatu magno majores nobis nugas venditant.

Potestas clavium regni Cœlorum Apostolis singulatim omnibus ex æquo tradebatur; a Christo missi sunt, a Christo insufflati, nequaquam vero a Beato Petro.

Mortalis quidem Christi Spiritus, cum in Cruce penderet, animamq; ageret, evaporavit, & in aera abiit; ejusdem autem post Resurrectionem Spiritus virtutem omnem, ac vigorem immortalitatis secum tulit. Etenim spirationis hujus effectus atque beneficia non tam vitam, qua nunc fruimur, quam gloriosam atque immortalem respiciunt simul & designant. Virtute cujus ad illas Beatorum Sedes exaltabimur ubi (venia nostra dudum obsignata) peccata quoque in universum omnia delebuntur, idque per misericordiam Domini hic in Textu Insufflantis.

Ex dictis Dux Doctrinæ videntur Inferendæ.

Primo, Æterna personæ Inspirantis Deitas. Quanquam enim ordinarius spirandi actus humanitatem ejus probat & confirmat; istiusmodi tamen insufflatio, talisq; doni collatio quale illud fuit Spiritus Sancti, omnem non modo hominum, sed & Angelorum potestatem supergreditur. Deus unicus potest mortali-
libus

libus hoc pronuntiare, *Accipite Spiritum Sanctum.*

Non diffitemur quidem verba eadem a mortalibus inter sacrorum ordinum Solennia, enuntiari; sensu tamen longe diverso; siquidem nos, non propria vi, sed quatenus Dei vices gerimus, edicimus sacrorum ordinum candidatis ut Spiritum Sanctum a Deo, non a nobis, accipiant,

Secundo, Ex præmissis Spiritus Sancti Processionem tam a Filio quam a Patre jure merito arguimus. Idem enim de seipso Filius affirmat, *Spiritus, quem ego mittam vobis, qui a Patre procedit, ille testimonium perhibebit de me.* Quo animorum ardore, qua pulmonum contentione inter Ecclesias Græcas Latinasq; hæc olim Disputatio ventilata fuit? Quoniam vero veritatem hanc, quam nobis exhibet Nicenum Symbolum (*viz.* Spiritum a Patre Filioq; processisse) a nemine unquam in Ecclesia Anglicana oppugnatum accepimus, idcirco supersedeo hac de re plura dicere.

Tertio Textus membro statuens potissimum insistere, nempe de Personis loqui, in quas Spiritum immisit Christus.

Æterna

Æternæ Deo optimo maximo a nobis debentur gratiæ, qui hanc hominibus largitus est potestatem, hominibus quam simplicissimis, hominibus Peccatoribus; tales enim, citra omnem contumeliam, fuere Apostoli.

Primo, Hominibus a Deo concessa est hæc potestas, adeo ut non opus sit ut dicamus intra corda nostra, quis in Cœlum ascendet ut eam inde ad nos deferat? Quamobrem licet nobis (quemadmodum olim Cornelio) occurreret Angelus aliquis, fatendum est, ne Angelo quidem potestatem talia impertiendi concreditam esse; mittendi vero sunt viri Joppen, & accersendus Simon, qui cognominatur Petrus; solis siquidem hominibus concessa est hæc Potestas conferendi donum Spiritus Sancti.

Secundo, Potestas hæc non hominibus tantum, sed rudibus etiam, & literarum cultu destitutis, sortisq; abjectissimæ viris, data est, qui vivis humanæ vilitatis coloribus Sancti Chrysostomi penicillo sic delineantur. Ἄγριοι, ἀμαθείς, ἀγροίμαλοι, καὶ ἀπύρνοι ἰδιώται, ἀσημοί, ἀπόκριδες, μονοχίτωνες ἀνυπόδητοι, hoc est colluvies colonorum, illiteratorum & insipientium Plebeiorum, Palabundum erronum genus, sine fundo, sine

sine lare, qui tam longe aberant a vestitum luxu ac copia, ut duodecim Apostolorum cohors ne unicum calceamentorum par haberet, quemadmodum rhetoricatur Sanctus Pater, stylo satis acri, atque contumeliæ pleno; quanquam facile inducor ut credam Sanctum Chrysostomum non tam animi sui, quam inimicorum sensum prodidisse, qui Apostolos istiusmodi contumeliis onerare solebant.

Addamus insuper fuisse eosdem viros timidos, quum vel ipsa virginis vox eorum Coryphæum exanimaret.

Neque vero hic tota residet argumenti vis, non enim hominibus tantum, non viris solum rudibus atque impolitis, sed & peccatoribus largitus est hoc donum Christus.

Habete confitentes reos; audite Sanctum Petrum, ad genua Christi provolutum, *Exi a me, quia homo Peccator sum, Domine.* Sanctus item Paulus fatetur venisse in mundum Christum ut peccatores salvos faceret, quorum, inquit, Primus ego. Sanctus item Jacobus dicit, *In multis offendimus omnes.* Et Sanctus Johannes, *Si dixerimus quoniam peccatum non habemus, ipsi nos seducimus.*

His

His tamen Viris, Rudibus, Timidis, Peccatoribus, potestas Peccata remittendi indulta est, his inquam ipsis qui peccatorum ratione inferni Poenas fuerant promeriti.

Addo amplius concessam fuisse Apostolis hanc potestatem, non quo eam sibi reservarent (mortales enim fuisse, communique factorum conditioni obnoxii) verum ut in alios eandem conferrent: eo fine ut ventura tempora, usque ad consummationem sæculorum potestatis hujus, Apostolis primitus concessæ, usum fructumque acciperent. Itaque potestas hæc non fuit temporaria, nec cum Apooctolis actura (ut dicam) animam, quippe qui intra paucorum annorum spatium vel gladiis confodiendi, vel Crucibus affigendi, vel alia aliqua ingeniosæ malitiæ acriori methodo fatis concessuri erant.

Quamobrem maximam proculdubio de successionem curam habuerunt Apostoli, prout ex testimonio Sancti Clementis, in Epistola ad Corinthios, abunde constat, quicquid Volkelius & Sociniani fratres, qui ab Aerio Episcopalis in Ecclesia Regiminis impugnatores primi extiterunt, in contrarium objectavere.

Neque

Neque sane alias concipi potest quomodo Christi discedentis ad suos fides constaret, qui Matthæi Capite ultimo, commate ultimo, dicit *Eccē ego vobiscum sum omnibus diebus usque ad consummationem seculi.* Quomodo, inquam, constabunt hæc verba, nisi Apostoli, una cum successoribus, eodem in officio conjunctim considerentur?

Facile est hic in argumentum ducere Assumptionem Matthiæ in Apostolatū sive Episcopatum Judæ Proditoris, item Creationem septem Diaconorum, quæ fiebat Hierosolymis per impositionem manuum. Instare insuper possem in Designatione Sauli & Barnabæ ad opus ministerii, confestim a Martyrio Sancti Jacobi. Alter Jacobus, Cognomento Justus, prout affirmat Theophylactus, Christi ipsius ordinatione, statim a Resurrectione ei apparentis, Episcopus Hierosolymarum primus constitutus est; potius vero (ut ab Hieronymo & aliis statuitur) ipsis ab Apostolis Petro, & Jacobo, & Johanne; anno a morte Christi proximo, quo tempore Grex Christi parvulus revera fuit.

Postquam vero Grex ille propagari & augeri cœpit; de condendis atque confirmandis Ecclesiis solliciti, viros idoneos in quos auctoritatem suam Ordinariam conferrent, in Ecclesiarum moderamen exquisiverunt Apostoli. Hinc est quod Sanctus Jacobus suos Hierosolymis haberet Successores, Sanctus item Marcus suos Alexandria; Sancti Petrus & Paulus, Judæorum alter, alter Gentium Apostolus, suos item Romæ successores. Sanctus Paulus, in Macedoniam profecturus, Timotheum Ephesiorum Episcopum consecravit; & Titus ab eo Ecclesiæ Cretenfis moderamen suscepit. Hoc ab antiquis scriptoribus affirmatum legimus, speciatim a Theodoro, qui idcirco Timotheum Asiaticorum, Titum Crentensium Apostolum disertis verbis nominat: Monetur a Sancto Paulo Timotheus ut denuntiaret quibusdam ne aliter docerent: Quanti autem obsecro valeret hæc monitio, si nullam in eos Jurisdictionem obtineret Timotheus? Quinetiam eidem incubuit, ut Preces Ecclesiæ dirigeret atque ordinaret: Hoc præceptum commendo tibi, Fili Timothee, ut fiant Obsecrationes, Orationes, &c. Qualiter autem fieri hæ

hæ precationes debuerent? Num per conceptus, seu potius *ἑνθεσιασµοίς*, a privato quolibet Presbytero extempore fundendos ac præcipitandos? Si ita esset, supervacanea foret Timotheo omnis cura quoad Precationes ordinandas. Absit hoc; aliter multo se res habet: Incubuit Timotheo prospicere Precibus, quæ in Ecclesia publice celebrabantur, ut istiusmodi essent quæ plebis necessitati, Magistratum saluti, omnium bonæ famæ atque Paci optime possent inservire; adeo ut adversantium nemo justam aliquam assignare posset causam solennia Christianorum blasphemandi sacra. Iterum præcipitur Timotheo ut accusationes contra Presbyteros acciperet; quæ res iudicandi atque decernendi potestatem implicat. Postremo Ordinandi facultatem sibi commissam habuit, quemadmodum & Titus Cretæ; nimirum ut ea quæ deessent corrigeret, & constitueret per civitates Presbyteros.

Praxis porro Ecclesiæ Universalis per omnes ætates, perque omnes passim Terrarum Orbis regiones, Apostolici hujus ac Episcopalis Ordinis dignitatem atque præcedentiam ostendit, simulque discrimen inter illum & inferiorem

Presbyterorum Ordinem, citra omnem ponit controversiam.

Sanctum Ignatium Sancti Johannis coætaneum fuisse certum est. Idem inter Apostolos versatus est, & ab iis Antiochiæ Episcopus constitutus, eorum manibus (affirmante Chrysostomo) sanctum caput ejus contingentibus. Idem Christum in Carne statim a Resurrectione conspexit. Hic septem Epistolas scripsit, quæ a Polycarpo, Irenæo, Origine, & aliis non sine honore memorantur. In his fusius illustratur & asseritur uterque tum Episcoporum tum Presbyterorum ordo, alteriusq; in alterum Superioritas. Semel aque iterum diserte affirmat Sanctus Pater in Ecclesia nihil oportere fieri sine consensu Episcopi; eosq; malæ conscientiae viros esse, qui absque Episcopo congregantur.

Hanc ob causam, sub Intestino Anglorum Bello, factionis Presbyterianæ affectu omnibus nervis contenderunt acriterq; huic negotio insudarunt, ut omnes has Epistolas fictitias & Pseudo-Ignatianas esse probarent; utpote satis sibi conscii Causæ suæ exitum ab his pendere, vel assertis strenue, vel refutatis. Deus autem, qui ab erroribus
au.

audacter in publicum emissis veritatis suæ illustrius asserendæ semper ansam capit, jugi studio Doctissimi Vossii, Hammondi, & Episcopi Cestrensis, oblatrantium ora dudum obturavit, iisque velut Epistomium imposuit.

Sanctum Ignatium excipiat Clemens Romanus, Sancti Pauli *Συμεῖος*, Sancti Petri Diaconus Primus, Romanæ sedis postea Episcopus; qui in Epistola ad Corinthios (tempore Eusebii in Ecclesiis nonnullis legi solita) dicit Apostolos, prævidentes fore ut in Ecclesia Schismata aliquando orirentur, quemadmodum prædixerat Christus, cœpisse, dum in vivis ipsi essent, Episcopos stabilire.

Postremo Polycarpus, Sancti Johannis Discipulus, Ecclesiæ Smyrnenfis ab Apostolis Episcopus constitutus (Angelus ille Ecclesiæ ad quem scribit Johannes, Apocalypseos secundo, Commate octavo) ab hac distinctione suam orditur Epistolam, Polycarpus, cum Presbyteris qui cum illo sunt, &c.

Supervacaneum esset, post tam luculenta testimonia, vobis suggerere quomodo Patres in Concilio Chalcedonenli sacrilegium esse statuerunt, si quis Episcoporum Ordinem ad illum Presbyteratus deducere conatus esset: Aerium porro, qui distin-

*Vide Acta
Concilii.*

ctionem hanc pernegavit, Hæreticum pronuntiatum, & per Concilium Generale Anathematizatum; quem mitiori censura proculdubio castigassent Patres, nisi pro concesso habuissent Ordinis Episcopalis Dignitatem Institutione plane Apostolica subnixam fuisse.

Pari fronte ac modestia negaverit quispiam mille & sexcentis ab hinc annis Romæ Imperatorem fuisse, attestante licet Historicum fide, Tabulisq; Imperii publicis.

Doctrinæ de observatione Diei Dominicæ, de Infantium Baptizatione, de Confirmatione, &c. non magis generaliter per nonnulla Ecclesiæ secula agnitæ fuere, quam Ecclesiæ regimen per Episcopos, cui nunquam a factione aut partibus obsistebatur ante hæc suprema mundi sæcula.

Supereft igitur ut obediamus præpositis nostris, & subjaceamus eis, tanquam Ducibus ac Patribus Spiritualibus, eandem iis Reverentiam exhibendo quæ Christi Legatis debetur.

Sub Lege veteri sancitum legimus, *Qui autem superbierit, nolens obedire sacerdotis imperio, qui eo tempore ministrat Domino Deo, morietur homo ille; ratione insuper addita, ut nemo deinceps intumescat superbia.* Tantamne par est Deum suscepisse

cepisse curam Sacerdotum qui sub Lege erant, non item sub Evangelio? Absit. Tantundem affirmat Christus de melioris Fœderis ministris; *Si quis Ecclesiam non audierit, sit tibi sicut Ethnicus & Publicanus*, i. e. sine Deo, sine Christo, homo traditus satanæ. Tristissimus hic mortalium status. Idem dicit, *Quodcumque ligaveris super terram erit ligatum & in cœlis*; quod non bruti fulminis loco habendum est; siquidem istiusmodi ligatio quasi Prologus est ad infandam illam ejectionem in tenebras exteriores.

Episcoporum nostrorum laboribus & Vigiliis Dei apud nos Vineam plantatam, irrigatam, atque circumseptam debemus, qui tanquam tot Angeli Tutelares, non tantum Ecclesiæ in genere, speciatim vero Individui cujusq; hominis, ipsis ab Incunabulis usque ad vitæ exitum, curam gerunt, hæc inquam vel præstat Episcopus, vel ut præstentur curat. Breviter claudam quæ dicturus sum de Personis in quos Spiritum immisit Christus; *Insufflavit eis, & dixit, Accipite Spiritum Sanctum*. Hæc prima Resuscitati Christi largitio fuit; apparere noluit in conspectu eorum vacuus, sed benedictione onustus venit; ad

quam quidem conferendam, non sine circumstantiis quibusdam solennibus ac notatu dignis processit.

Imprimis enim autoritate satis ampla eos munivit, *Sicut misit me Pater, & ego mitto vos.* Potestatem deinde illis largitur Insufflando atque Inspirando Spiritum Sanctum.

Postquam autem facultatem hanc eis concessaret, Potestatem iis delegat cujus virtute eos in hanc officii sui partem consummate inaugurat, Potestatem nimirum in peccata, quoad retinenda eadem vel remittenda, prout de persona delinquente atque confitente iis constaret.

Neque vero Potestatis hujus, olim Apostolis concreditæ, idem ac vitæ terminus futurus erat, nisi ventura Ecclesiæ Christianæ secula viris vacarent Hæreticis, qui abscindendi; nisi animum despondentibus, qui sustentandi; nisi Peccatoribus, quibus venia opus foret.

Addamus hic tempestivam hujus beneficii collationem; Datum fuit Apostolis continuo ex quo a mortuis resurrexit Christus, ex quo ad vitam immortalem cooptatus fuit; non prius, ne videretur ipso cum Auctore animam egisse.

egisse. Longævior multo futura erat hæc potestas, mansura nimirum quamdiu promissum a Christo subsidium in Ecclesia duraturum erat, hoc est, ad consummationem sæculi.

Quocirca nos etiam, Viri, Fratres, Sanctum Spiritum accepimus; nos etiam Jesu Christi Legati ac Dispensatores sumus; nobis credita sunt Eloquia Dei; unicuique nostrum datur manifestatio Spiritus, datur inquam honestissimum hoc Munus & Officium; nemo enim sibi hunc honorem sumit.

Limatissimi vir judicii Hookerus, sacerdotalis officii dignitatem efferens, dicit, Divini ministerii potestas nos e tenebris ad gloriam continuo transfert, mortales de terra elevat, Deumque, cœlitus ad nos deducit: Elementis visibilibus benedicendo facit ut conferatur in nos gratia Invisibilis; Sanctum Spiritum nobis quotidie largitur; Carnem illam in Salutem mundi datam, Sanguinemque in Redemptionem animarum fufum, suo pro arbitrio ordinat ac disponit. Si quando maledictionem in Impiorum capita effundit, confunduntur; sententiam illam severiorem si quando resciderit, refocillantur. Egregia hæc est Sacerdotalis functionis laus, cui

cui tamen nonnulli, frontis fatis protervæ atque perfriktæ, idem objiciunt quod Core olim, cum conciliabulo suo, Mofi atque Aaroni, sufficiat vobis quia omnis multitudo sanctorum est.

Quicquid vero ex adverso suggerunt malevoli Novatores, decebit unumquemque huic reconciliationis ministerio, cui nos præfecit Spiritus Sanctus, se placide submittere, & absolutionem a Sacerdotibus petere, quibus solis hoc concreditum & permissum est ut peccata vel retineant, vel remittant. Laicis itaque incumbit ut pie, reverenter, ac religiose elementa panis ac vini, quæ nobis solis indulta sunt ut in corpus & Sanguinem Christi consecremus, participant; ut nos Spontanei ad lectulos languorum accersant, ac invitent; ut salutaria illa monita & consilia, quæ vel Ecclesiæ Doctrina, vel nostra nobis suggerit prudentia, animis benevolis ac devotis capiant; ut auribus denique arrectis animisq; obsequium verbo illi præstent quod Sanctus Spiritus ex ore nostro illis prædicat & proponit; verbo huic inquam (gloria omni ac Potentia refertissimo) cujus manifestatio Servatori nostri tanto sanguine ac vulneribus stetit; ut vel ipsa Abrahami Theologia

gia sententiam ferat & concludat contra hominem illum quem sacra pagina in Doctrinæ suæ praxin non valet pellicere: Si enim Mosen & Prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent. Scopus finisq; sacrae scripturæ (qui & noster in eadem enucleanda & prædicanda) est, ut Christiani ad Pietatem irritentur, utque eorum animæ salutem æternam consequantur, ac denique post vitam ex præceptis Evangelii pie transactam, tandem aliquando ad Beatorum sedes perducantur; ad quas Deus optimus maximus nos omnes suo tempore transferre dignetur, per merita Jesu Christi, &c.

F I N I S.

Errata

ERRATA.

PAge 35. Line 25. read *laid*. p. 42. l. 24. r. *as if it*.
 p. 67. l. [28. *dele with*. p. 71. l. 1. and 2. *they may*
make. p. 86. l. 10. r. *Ευθυναίαν*. p. 91. 20. *'had not*
known. p. 113. l. 25. r. *persecute*. p. 127. l. 17. r. *In-*
justice. p. 130. l. 3. r. *shouldest*. p. 131. 2. r. *to no Man*.
 p. 132. l. 4. r. *Differences*. p. 155. 11. r. *this*. p. 157.
 l. 23. r. *the Knowledge*. p. 167. l. 21. r. *consists*. p. 182.
 l. 11. r. *as being but a better*. p. 184. l. 19. *if he had*.
 p. 185. 12. r. *his*. *ibid.* l. 15. *his*. p. 186. l. 5. r. *have*
sprung. p. 189. l. 11. r. *Works*. p. 199. l. 21. r. *and*
such just. p. 211. l. 8. r. *of his Sight*. p. 218. l. 7.
 and 8. r. *Apostle*. p. 219. l. 28. r. *that there*. p. 241.
 l. 20. r. *tution*. p. 248. 29. r. *be that is*. p. 251. ult.
 r. *Circumstances*. p. 254. l. 28. r. *much*. p. 255. l. 15.
 r. *was*. p. 256. l. 22. r. *to the end*. p. 264. l. 7. *in*
my Text. p. 265. l. 3. r. *hath*. p. 273. l. 7. r. *calls them*
the last. p. 278. l. 25. r. *make them shine*. p. 279. l. 28.
 r. *Profession*. p. 322. l. 5. and 6. r. *not seen, or spiritual*
Gifts, and Gifts that are seen, or temporal, &c. p. 334.
 l. 18. r. *ciram*. *Ibid.* r. *separatis*. p. 337. l. 24. r. *iam*.
 p. 338. l. 4. r. *inquam*. *Ibid.* l. 25. *ἀγένητοι*.

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